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THE CHURCHMAN

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AGENTS.

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From the British Critic.

ACTION OF THE CHURCH ON SOCIETY.

The spiritual action of the Church hardly comes within the limits of our present subject, or we should have much to say on the building and endowment of new churches, and other kindred points, to which, however, the public mind is now happily alive. Yet we cannot but just touch upon the necessity of communicating to the youthful portion of the higher and middle classes a more complete and systematic knowledge of the main features of theology and ecclesialogy, of ecclesiastical doctrines, and discipline, and history, than they are now found to possess.[*] It is most essential that the sons and daughters of our aristocracy, our gentry, and our respectable tradesmen, should have some rational conviction, and therefore some exact and methodized information, as to what their religion is, why they are Christians, and why they belong to the Church. The sermons delivered on Sunday, which must be, for the most part, miscellaneous and hortatory addresses, cannot adequately effect this end. It has been proposed to effect it either by Sunday schools of a higher character, or by lectures on some day in the week, which should present the elements of divinity in an easy and attractive form; or by oral catechism; or by the distribution of printed questions; or through the medium of the press, by publications having this specific object in view. All that we can do now, is to point out the deficiency, the hiatus, and the necessity of filling it up: and we cannot but add, that if none of these particular plans should be feasible, and yet if the Church ought to be the instrument of knowledge and melioration to all ranks of society, how vastly important it is that there should then, in some way or other, be an enlarged, expansive, comprehensive scheme of theological and moral teaching from the pulpit; and that its addresses should not be confined, perpetually and exclusively, to two or three vital points, the rudiments and alphabet of religion, which are always requisite to be borne in mind, but not always requisite to be repeated:—which must always indeed be the foundation, and yet which are comparatively useless, if no superstructure be reared upon it, large and of harmonious beauty.

The intellectual action of the Church upon society would afford ample matter to fill a volume. We need hardly refer to the hackneyed, but ever momentous topic of national education: we need scarcely repeat our deep anxiety for the establishment of a new class of schools for both sexes *between* the parochial schools for the instruction of the very poor, and the proprietary shools, which are now spreading and multiplying throughout the land; we need scarcely reiterate what we have so often said, that the Church will commit a kind of suicide, unless it declares itself and exhibits itself, not reluctantly and as if by compulsion, but cordially and cheerfully, favorable to every degree and every department of true knowledge. The clergy, too, if they would put down Popery and oppose infidelity with full effect, will do well to foster and encourage to the utmost every species of intelligence and intellectual activity among the people:—they will do well, for instance, to take by the hand Mechanics' Institutes and societies among the operatives for mutual instruction—Literary and Scientific Institutions in the middle classes—Lending Libraries—Itinerating Libraries, and various other means by which (so called) useful knowledge is diffused;—precisely, in order that useful knowledge may be incorporated with religion—not estranged and divorced from it.

It is an axiom, indeed, on which we can never insist enough, that the religion of the country must be put in *alliance* with the intelligence of the country; that the Church of England must proffer the right hand of fellowship, of friendship, of brotherhood, to useful knowledge, to physical and mechanical science. Clergymen must act upon the belief, that *ignorance*—and imperfect or false knowledge is but ignorance with another name—is the deadliest foe which true religion has to dread; that mental and moral improvement are in reality one; and that it is the union of faith and philosophy which must form the brightest constellation in the hemisphere of human destiny. To the advocacy of these sentiments, and therefore to the furtherance of human information of every kind, they must give, we say again, not a forced and ungracious acquiescence, but a frank, hearty, and eager assistance. There must be no hesitation, no reservation, no vacillation in the business. Oh, let them diffuse Christian knowledge, and inculcate religious verities to the very utmost boundary of their resources and their influence: here let the energy of their exertions be indeed without stint or measure; and against the pestilence of impious and demoralizing productions let them fairly offer their own publications as a counteraction and an antidote. But let them beware, when no actual attack upon religion is made, of giving, or seeming to give, the sermon in *opposition* to the scientific lecture, of distributing the tract in *opposition* to the newspaper, of setting up any religious or conservative association in *opposition* to the Mechanics' Institute. At least, let the ground of opposition be so stated, as to be beyond the reach of mistake. Let them declare to their antagonists that the real point of difference is simply this,—"You would teach only human knowledge; we would also teach divine; and divine as not hostile, but as immeasurably superior to human. We dream not of arraying either against the other. But you take one, and we both. We think the basis of your institutions unsound, because it is *narrow*. It is not wide enough, or strong enough, for the lofty fabric which you would raise upon it. We would do all that you profess to do; but we would likewise do other and better things in addition." Let this ground be openly, avowedly, and unambiguously taken, and the position of Churchmen is impregnable. But, otherwise, if the land could be studded with new churches to-morrow, and zealous, sanguine, conscientious ministers should go from house to house, as the apostles of faith against knowledge, as if faith and knowledge were as rival banners, under which enemies were to be enlisted, madly representing an antipathy where there is, in fact, the closest agreement,—namely, between the two revelations of God, the written revelation of his creed, and the unwritten revelation of the universal page of nature and life, or again, between the precepts of the Bible, and the truths which the great science of social economy is eliciting day by day,—they will so far do a disservice to religion, they will strip the Christian temples of a part of their efficacy, and only the more estrange the manhood of the country from its ecclesiastical establishment. Oh, be it ours to begin at both ends; to set fire to the train of knowledge in many places at once, and bear a hundred torches of unquenchable light into the gloomy caves of ignorance and ungodliness. Religion and human knowledge are joint as well as gigantic levers in the improvement of society. For all things which contribute to the true happiness of mankind are akin one to another; there is a bond of union throughout them all; nay, there is not only a link of connexion but a principle of identity. There is a something common in their origin and in their end. There is between them not merely an alliance, but a consanguinity. At any rate, human knowledge is not to be stopped or impeded. We can no more arrest its progress by our impotent cavils, than we can roll back the flowing tide with the palms of our hands. We must, as every body has said, direct the current, which no efforts can conquer or dry up. Profound is our conviction, that more of *Christian* knowledge will be disseminated by this process than by any other; the dominion of Christian feeling will be wider and more secure; the spread of Christian truths will be more rapid and more permanent. How can we ever think that the God who framed our mental constitution, and infused into it the thirst for every species of knowledge, can look with jealousy or displeasure on the *prosecution* of knowledge, when it is not made an antagonist principle to faith? The first ambassadors of Christ, the first teachers of Christianity, it may be said, had nothing to do, and would have nothing to do with man's wisdom and man's philosophy; but the first propagation of the Gospel was effected by supernatural means. It was a miracle: it was a march of miracles along the world. We, who have no supernatural means, must use strenuously and conjointly all those human means which, by God's blessing, we possess in a larger abundance. If any Christians refuse to treat science as an auxiliary and a blessing, it will be insinuated that Christianity is a system not of enlightenment, but darkness: if they object to the strictest analysis of arguments, to the largest and the severest exercise of thought, it will be said that their dislike proceeds from a secret misgiving on which side the truth is to be found; if they will in no degree adapt their methods and their reasonings to the capacities and mental habits of those around them, it will be as if the apostles, neglecting the glorious gift which was vouchsafed to them, had continued to speak to their hearers in a language which they could not understand. But these things must not be. Soon may illuminations meet from the opposite quarters of the horizon, and the day shine out with its meridian brightness, when religion, bearing the majestic port of one conquering and to conquer, shall step forward and demand the homage of humanity, with the Bible in her right hand, and the volume of human knowledge in her left!

Churchmen, then, must turn to their account the prevalent love of cheap and diffusive knowledge. They must make use of that principle of combination which is now forming men in the middle and lower ranks into literary and philosophical clubs, and through which the deficiencies of the individual are supplied by the joint contributions of the many. Looking at religion and politics, when rightly understood—for we scorn to speak of factious partisanship—as the highest of all sciences, we are not among those who deprecate the addition of religious and political inquiries to the rest. On the contrary, we are sure that into such associations religion and politics will be introduced. Men will not meet together in constant and habitual intercourse, without sooner or later talking over those matters, which are now uppermost in almost every man's mind. It is more than suspected that among the operatives at Manchester and Liverpool, and other large towns in the north of England, and in Scotland;—among the men with whom the institutions to which we allude are in the most flourishing condition, and who are supposed to take the lead of their fellow-mechanics in acuteness of mind and range of information—a very large proportion must be put down as infidels or Unitarians in religion, and, if not absolutely as revolutionists, at least disposed to organic changes in politics. There is but one way of remedying this mischief:—namely, by taking care that sound religion and constitutional politics shall be exhibited in conjunction with those other departments of knowledge to which the operatives are attached both of necessity and by change.

Again, while classical erudition is kept up in our great schools, and that purity of taste is engendered by it which is in some way allied to virtue, it is desirable, it is indispensable, that some counteraction should be given to the misleading poetry and the loose morality of a large portion of profane literature. It will no longer be endured that the strains of Ovid, or (so called) Anacreon, or even Homer, should form the *staple* of a boy's instruction, and that ungentle and voluptuous propensities should be introduced into the mind as its daily food, in those public seminaries of learning, which are the nurseries of our statesmen, our professional men, and even our clergymen. The antidotes of Christian truths and Christian feeling must be administered; and we rejoice to think, as we have observed in a former article, that for this purpose more and more is done, year after year, in all the leading schools in the kingdom.

A vast and almost infinite deal is nevertheless required, in order to examine our past histories by the test of the Gospel, and to put our education, our literature, the prevailing tone of opinion, and the prevailing habits of conduct, in unison and harmony with our *faith*. At present the contrast in many respects is most wondrous and most calamitous. The work, therefore, upon the Church is here immense, and the exertions of the clergy are imperatively called for. To trace the connection and relation which these things bear to each other—to survey our literature, whether scientific or popular, whether addressed to the reason or the imagination, by the light of Christianity—to examine, with the Gospel for our guide and beacon, what its aspect is, and what it ought to be—to inquire, with sincerity and strictness, how far our modes of life are Christian, how far our public diversions are Christian, how far our poetry, for instance, our novels, our magazines, and newspapers, are Christian—this is a business to which no member of the Church can be indifferent, who entertains a genuine solicitude for the social improvement of mankind, and who is at all competent to estimate the bearing of these subjects either upon national character or upon individual happiness. High as is the value which we attribute to sound publications cheaply provided and universally dispersed, and entirely as we are of opinion that a channel is here opened for Churchmen into which they may force their energies with unspeakable advantage, it is scarcely of less consequence that they should frame to themselves just and comprehensive views of the *general* literature of their age or country, with express reference to its religion,[†] as also the general modes in which its intellectual and social activities are conspicuously developed. By way of explaining what we mean, we would take the stage as an instance, and say just two words of dramatic representations and dramatic compositions.

Now, we can well conceive the possibility as an abstract proposition, that the influence of the drama should be good; and that a well-regulated stage might be an aid to morals, and through morals to religion: and we should regret to see the holy influences of Christianity forcibly and entirely rent apart from the polished arts and intellectual recreations of human society. But we cannot regard the theatres of Europe, or at least of England, in their actual state, as objects of panegyric. As places of assembly, they present little more than a focus for the profligacies of a capital: they are too often stepping-stones to other and more abandoned haunts,—schools of sensuality and disorder,—holding out incentives to passion, and facilities to seduction; offending taste, shocking decency, rubbing off the bloom, the freshness, the chaste and delicate sensitiveness of virtue, from all who habitually frequent them: and upon their scenes they furnish neither a guide to conduct, nor a mirror of life. Instead of tragedy, they exhibit, for the most part, sentimental or melo-dramatic extravagances, which outrage nature and reason, and propose dazzling but pernicious qualities for admiration and imitation, full of mischievous clap-traps, and preposterous rant: instead of comedy, they exhibit low and witless farces, of which the gross immorality is only equalled by the uneradicable vulgarity; which seem, as their chief aim, to inculcate the duty, and the pleasure, and the advantage of forbidden attachments and clandestine marriages; which make a point of rewarding the most equivocal stratagems, and exposing honest simplicity to scorn; which teach children to despise and defy the authority of their parents, by surrounding age with ridiculous associations, and showing how the appetites of youth are far wiser than the lessons of experience: which teach servants to deceive and betray their masters, that they may enjoy and reciprocate the amatory confidence of their sons and daughters, and help forward the progress of some illicit intrigue: which are replete with notions with which no prudent man could wish his offspring to be imbued; and not unfrequently with language which no modest woman could hear without a blush.[‡]

There are, of course, many and honorable exceptions; but we fear that our portraiture is only too exact of the general run of productions which are written for our stage, and the general aspect which our theatres display. While, therefore, we see much to regret in the cross-bills which have so often been filed by the Church against the theatre, and the theatre against the Church; in the denunciations which have been fulminated on the one part, and the sarcasms which have been hurled upon the other; while we believe that much evil has arisen, both in France and England, where the pulpit has been most vehemently and indignantly the enemy of the stage, we do not perceive how it can now consistently and conscientiously be its friend: and, alas! here, as in a thousand other instances, it is far easier to discern the mischief than to provide a remedy.

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[*] Something has been done—and done excellently—by Mr. Newman, in his week-day Parochial Lectures, lately published, on "Romanism and Popular Protestantism." But a plan simpler and more elementary, less controversial and more didactic, would be generally required in the first instance.

[†] Many productions may afford us an opportunity of taking this comprehensive review, and first, perhaps, among them would come the "*Memoirs of Sir Walter Scott*," by his son-in-law, and literary executor, Mr. Lockhart—a work which, from the one volume already published, seems admirably begun, and which must have an interest transcendent and almost unique in our general literature.

[‡] If this description be true of the regular and more respectable theatres, what can we say of the unlicensed theatres, the cheap theatres, the sixpenny theatres, the penny theatres, which have been planted in various parts of London, but that they are the favorite nests and receptacles of the low vice and debauchery of the metropolis, and the special nurseries of idle, dissolute, and pestilential habits?

From the British Magazine.

THE LATE SAMUEL T. COLERIDGE ON THE SCHOOLMEN.

It will be remembered that, in reviewing Mr. Hallam's late work in the last number of this magazine, the unmerited contempt in which the schoolmen are held was commented upon, and attributed to an ignorance of their writings. It is satisfactory to be able to support this opinion by an illustrious name like that of Coleridge. The following communication is, therefore, inserted here, in order to give that prominence to his opinion to which every thing that comes from him is entitled:—

To the Editor of the British Magazine.

Sir—I lately purchased a copy of Cave's Historia Literaria, which, on subsequent inspection, appears to have belonged to *S. T. Coleridge*, from a MS. note, of which I send you a copy. It may, perhaps, interest some of your readers, as expressing the sentiments of a man with whose name so much that is delightful and excellent is connected. Can any of your readers inform me whether he ever fulfilled the intentions of which he intimates a hope in the last sentence? No *work* of the kind in his name I believe has ever appeared. The MS. note occurs in the first section of the Prolegomena, near the beginning, upon the sentence commencing, "In scholis unice regnavit Aristoteles, perperam versus, male intellectus," &c., and is as follows:

"I have often seen it *asserted*, never *proved*, that the schoolmen used an essentially false translation of Aristotle, and essentially misunderstood and perverted his philosophy. I am, indeed, convinced of the contrary. This whole attack on the schoolmen is mere vulgar commonplace, and it is unjust and calumnious. The schoolmen were the true dawn of the restoration of literature: they were the first restorers of it. It is true they lived before the discovery of the best classics, and wrote in the Latin of their ages, a barbarous Latin; and this attack of Cave's does in reality affect their *style* only, and that fondness for words of classification which is common to systematic thinkers in all ages. Who would not infer from this whole passage that the state of learning, and religion, and good morals, had been vastly superior in the ages immediately preceding the scholastic than during it? And who so ignorant of history as not to know the falsehood of this? I pray God that I may hereafter be enabled to do justice to these despised schoolmen!

S. T. Coleridge."

The edition is a large paper copy of the Oxford edition of 1740.

From the British Critic.

BISHOP HOBART AND RELIGIOUS SOCIETIES.

The organization of the Church as *a social system* for the promotion of God's kingdom on earth, was the end for which Bishop Hobart labored most earnestly; it was the subject on which he had the greatest difficulties to contend with, and in which at last he had the most signal success. Education, to dig deep the foundation, and missions, to spread wide the walls of the Church, were the subjects ever nearest to his heart.

But the manner in which he promoted these objects is most instructive. In this country there has been almost a mania for religious societies, and yet the mode of their operation has been such, that our Christian energies have been dissipated by division, and the best feelings of the heart injured by excitement, while very little substantial good has been done. Perhaps it would not be too much to say, that to the system of religious societies, more than to any other cause, it is owing, that men of the most devoted piety have sacrificed at the altar of a hollow and specious liberalism their noble exertions, which otherwise would have been dedicated to the service of the sanctuary. At the same time, we will not deny that zeal has been called forth by these societies, which, but for them, might perhaps never have existed. And as the system is now falling to pieces, by the development of its necessary results, we confidently hope that at no distant period this zeal will be increased tenfold in point of intensity and extent, and a hundred-fold in its results, by being all directed through the Church as its legitimate channel. We may be mistaken, but we think that the proceedings of some of our most approved associations are now clearly showing that we have a lesson yet to learn, even in those societies, in which the evil of a faulty constitution was in quiet times neutralized by the circumstance of the authorities and dignitaries of the Church, in their individual capacity, becoming subscribing members. We have much zeal in some places, we *have had* much regularity and order in others, where shall we turn to look for both, on any large scale, in energetic yet harmonious combination?

Meanwhile, let us see how Bishop Hobart directed the associated operations of individuals in the American Church. It is owing mainly to his exertions that the highest councils have publicly ratified the principle, "that the Church is the Missionary Society. Therefore does the Church go where the Gospel goes, her prayers go with her instructions, her ministers with her doctrines, her sacraments with the knowledge of that covenant of which they are the seal, or, in other words, the Prayer-book goes with the Bible."[*] The great sphere of Bishop Hobart's exertions was the establishment of new congregations within his own diocese, a work which, in America, can only be effected by missionaries. The consequence was, that it was charged against him, that he was indifferent to foreign missions, "as if," replies his biographer, "between *foreign* and *domestic* there were any other question than that of simple distance. The missionary spirit is the spirit of the Gospel wherever it labor. As our Church hath now well said, 'the missionary field is one—the world—and foreign and domestic are but terms of locality.'"[†]

How sincere the bishop was in these home-missionary labors may be learned from the fact, that he found in the diocese two missionaries, and left in it at his death more than fifty; while many churches, which had been founded by missionary labor, were regularly organized as parishes.

Such a result, however, would not have been brought about if the bishop had not secured united energy within the existing limits of the Church at first. The history of what the bishop sustained and suffered in the cause of the "Bible and Common Prayer-book Society" can alone do justice to his labors in this matter. To this subject we can only shortly allude. When Bible Societies, open to all denominations, were gaining ground in America, the bishop saw in their progress more cause for apprehension than for satisfaction. However good the end proposed might be, he saw clearly, and saw at once, that the means were objectionable in principle, as well as questionable in point of expediency. What course did he pursue? did he tamely acquiesce in an imperfect plan for want of a better? or, disapproving entirely, did he merely stand aloof and leave his flock to find out the reasons of his scruples as they could? Such a course ill accorded with Bishop Hobart's idea of the pastoral office. Against what he deemed it wrong to do himself, he thought it no less a duty solemnly to warn his clergy and laity. Knowing how unpopular the course would be in the eyes of Dissenters, how little welcome to many within the Church, he published a "Pastoral Letter to the Laity," and "An Address to Episcopalians," and boldly maintained and defended the position, that "in all societies of Churchmen for religious purposes, it is better to conduct them in our own way, and on our own principles, and, consequently, without union or amalgamation with other denominations."

The address concludes in a characteristic tone. "My brethren of the laity,—when I commenced this address to you it was my intention that it should be anonymous. But I deem it more consistent with honorable frankness to annex my name. I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, He who knows my heart, knows, I trust, that the charge is unfounded. I think I am doing my duty, and my duty, 'through good report and through evil report,' I ought not to fear to perform. I think I am doing my duty to my Master—to the Church, a portion of which, in his Providence, is intrusted to me—and whose interest I would most solicitously guard, in the firm persuasion that she is a pure branch of his mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world."

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[*] Professional Years, p. 324.

[†] Ibid, p. 299.

From the New York Review.

CHRISTIANITY.

It is one of the beauties of Christianity, that it not only warns the soul of the future and fits it for the life to come, but also sheds its kindly influence over the relations of the present. It is adapted to every situation and circumstance in which we may be placed. Interwoven with the best habits and dispositions of our nature, its gentle graces, like the dews of heaven, water every fertile soil. It is serious in the solemn worship of the sanctuary; it is tender and familiar in the affections of the household; it is the friendly companion amid the scenes of nature; it is the stay of adversity, and the best comfort of prosperity: it never deserts us. Wherever man has a true source of enjoyment, it is present to sanctify and increase the happiness. Christianity embraces all the conditions of our state. It nerves the arm of the artisan at his daily labor; it strengthens the soldier in patriotism; it enlightens the studies of the philosopher; it teaches the scholar his just end and aim; it seconds the call of duty; it invigorates every faculty to its most perfect exercise. Nor does it fail the mere man of letters in his pursuit of literature, but it meets the author in his closet, and infuses into his page the real and natural interests of life. For it lays before him in the Bible the best model of composition ever penned, and awakes in him the influence of noble precept and example. It enlarges his understanding. It shows him effects not only in themselves, but linked to a first great Cause. It unfolds futurity and thus gives the necessary completion to the history of man. It creates new sympathies in the kind, for it teaches that all men are brothers, and humility the corner-stone of virtue. It cultivates the love of nature. It cherishes the domestic ties, and reads a brighter memorial in the tear of affection than in the most successful effort of policy. It is spiritual, and looks to the emotions of the soul above the great acts of fortune. In fine, it embraces the very spirit of literature; dwelling in the heart, and rendering every thought sensitive to the claims of humanity.

From the British Critic.

THE MUTUAL WATCH.

Among the favorite expedients for keeping the religious circulation of Christian communities in a brisk and healthy condition, may be reckoned the practice of "mutual watch and care,"—the institution of a sort of spiritual *frank-pledge*,—which is deemed a most important element in the Presbyterian and Congregational constitution. By this notable contrivance, every individual of society is, in effect, converted into a spy, and an inquisitor, on the conduct of his neighbor. It is scarcely possible to imagine a device better fitted than this to freeze the current of all social intercourse, or to poison the very sources of all domestic enjoyment. It endows the very walls which we inhabit with eyes and ears, and puts us in fear of "airy tongues, which syllable men's names," in accents denoting a fearful omnipresence of the spirit of all uncharitableness. One would almost as willingly live under the old *regime* of Venice, as in a community where it should be impossible to get beyond the hearing, and the sight, of the sleepless demon of censure and accusation. It may be true, that Christian men are bound, by the laws of Christian brotherhood, to *sharpen the countenance* of each other; so that, at all times, and in all directions, a keen edge may be presented against the assaults of iniquity and ungodliness. But it is *not* true that Christian souls are to grind each other, till they are worn down into powerless attenuation,—a result which must, in time, inevitably follow, in a state of society which constitutes every man an inspector of his fellow, and keeps up a perpetual collision of exhortation and reproof. Sparks of fire, indeed, may be incessantly forced out by this sort of violent and unnatural encounter. But the process, if long continued, must end in the destruction of nearly all that is truly valuable and useful in the conflicting materials. This, we apprehend, is the dictate of common sense, and of a competent knowledge of human nature. But, what then? The Sectarians declare that they have the authority of Scripture on their side. On the ground of Scripture, accordingly, Mr. Colton is prepared to meet them. He takes their texts, and fairly shakes them all to pieces. He shows that, even in the apostolic times, when the Christian community was a small, suspected, and persecuted flock—when every individual had a direct and vital interest in the virtue and faithfulness of his neighbor—that, even then, the apostles felt themselves under the frequent necessity of rebuking and repressing the busy, meddling, inquisitive, censorious spirit, which was constantly at work against the peace and quiet of the brotherhood. What, then, can be said of this sort of agency, at the present day? "Professing Christians," says Mr. Colton, "will not consent to such interference; and there is no good reason why they should. It is the most unprofitable and obnoxious business which any persons can set themselves about." In the existing state of things, the frontier line between the Church, and what is called the world, is not, and cannot possibly be, so broadly and visibly marked, as it was previously to the demolition of idolatry and paganism. And this may be a cogent and powerful motive for vigilance to every individual Christian; whose main business it is, or ought to be, to guard against the danger of *backsliding* from the Church into the world. But, still, this is a state of things which invests the office of mutual watch and guardianship with a difficulty and a delicacy which ought to deter all persons, possessed by the genuine spirit of love and soberness from plunging headlong into its responsibilities. "My next-door neighbor in a city," says Mr. Colton, "might be a member of the same Church with myself; and yet it is possible that I should be ignorant whether he be a Christian, or a Jew, or a Mohometan, because I do not know him at all. How preposterous, then, is it, that I should be *his* guardian, and he *mine*, (even if it were proper,) simply because we happen to be members of the same Church! The *spirit* of the primitive Church, in all that was good, is what we want. The *circumstances* we cannot have."

COMMUNICATIONS.

For the Churchman.

METHODIST EPISCOPACY, NO. IX.

Having as I trust proved that the primitive Church was governed by the apostles, and that they had successors who were afterwards called bishops, I shall in this number commence my reply to what Ecclesia has said in support of presbyterian ordination. I now take up the second proposition in his argument, already quoted from the Christian Advocate and Journal for Dec. 2, 1836, in these words: "To them (presbyters) was committed the government of the Church, the ordaining of ministers, and the administration of the sacraments." That this proposition is unfounded, so far as it asserts that the government of the Church was committed to presbyters, has already been shown in the preceding numbers. It has been shown that the government of the Church was not committed to presbyters, proved from the Scriptures, from the fathers, and from Dr. Bangs, speaking as the official organ of the Methodist Episcopal Church. The point to which I would now call the attention of the reader is that which asserts that "to presbyters was committed the ordaining of ministers." Of this I am not satisfied, even after having read all that Ecclesia has said in proof of it. In his fifth number he says, "My present object is to prove that these presbyters originally possessed the power of ordination." We will now attend to his proof. His first appeal is to the Scriptures, from whence he professes to deduce two examples of presbyterian ordination. The first is the ordination of Paul and Barnabas, recorded, Acts xiii. 1, 2. In reply to the argument drawn from this transaction, I shall attempt to maintain, first, that St. Paul was called to be an apostle at the time of his conversion by Jesus Christ, from whom he received his commission, and that therefore he could not have been ordained at Antioch twelve or more years afterwards as an induction into the ministry; secondly, that both Paul and Barnabas had been laboring for years before this as ministers of the Gospel; thirdly, that if it were admitted that this was a proper ordination, there is no evidence that it was performed by presbyters; and fourthly, that if it were even a presbyterian ordination it is so connected with other undeniable facts, that instead of giving any countenance to modern presbyterianism, it must overthrow its first principles. The first of these points is probably all I shall be able to consider in this number.

I say, then, Paul was called to be an apostle by Jesus Christ, from whom he received his commission at the time of his conversion. At the time of his conversion when he saw the light and fell to the ground, he inquired, Acts ix. 6, "Lord, what wilt thou have me to do? and the Lord said unto him, arise and go into the city, and it shall be told thee what thou must do." Was it then told him in the city what he should do? This cannot be doubted, for such was the word of the Lord. By whom then was this promised information given? By Ananias whom the Lord sent unto him. The Lord said unto Ananias, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. And Ananias went his way and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." Let the following points be here considered, and it cannot be doubted that Paul considered himself called to the ministry from the very time of his conversion.

1. God said to Ananias, whom he sent unto him, "He is a chosen vessel unto me to bear my name before the Gentiles," &c. Now it cannot be supposed that Ananias kept this a secret from Paul; we can suppose no less than that the whole affair was made a subject of conversation between them.

2. Paul was filled with the Holy Ghost. Ananias said unto him, "The Lord hath sent me that thou shouldest be filled with the Holy Ghost." Thus it was shown him what he must do, first by Ananias, and secondly by the gift of the Holy Ghost, to teach him his duty and to qualify him for his work.

3. Paul immediately commenced preaching the Gospel. We read in the same account, "And straightway he preached Christ in the synagogue." With this corresponds the account which the apostle gives of himself, Acts xxii. 12, 13, 14, 15, "And one Ananias came unto me and stood and said unto me, Brother Saul, receive thy sight. And he said, The God of our fathers hath chosen thee that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." This shows beyond a doubt, that Paul was informed of his call to the ministry immediately. But he says again, verses 17, 18, 21, "And it came to pass that when I was come again to Jerusalem I was in a trance, and saw him saying unto me, Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me; depart, for I will send thee far hence unto the Gentiles." This visit to Jerusalem is supposed to have been A. D. 36, three years after his conversion, and nine years before Ecclesia supposes him to have been ordained by presbyters at Antioch. Jesus Christ then appeared to Paul a second time and said unto him, "I will send thee far hence unto the Gentiles," nine years before he was ordained, according to Ecclesia, Dr. Miller, and other presbyterian writers. If this be so, I have only to remark, he did not start as soon after receiving the call as Methodist preachers generally do in these days. But again, the apostle says, Acts xxvi. 15, 16, 17, 18, "And I said, who art thou, Lord? And he said, I am Jesus—I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes and to turn them from darkness unto light, and from the power of Satan unto God." This is decisive proof that Paul received his commission directly from Jesus Christ by the word of mouth, and what shows that he was constituted a minister at the time of his conversion, is the expression, "Unto whom I NOW send thee;" that is, I now send thee to the Gentiles, to open their eyes, &c. It is worthy of remark that St. Paul in his epistles, in vindicating his authority as an apostle, often refers to his conversion, but never once alludes to his ordination. Indeed, he absolutely denies receiving the Gospel, or authority to preach it, from man or by man,—Gal. i. 11, 12, 15, 16, 17, 18, "But I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man,

neither was I taught it but by the revelation of Jesus Christ. When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles, but I went away into Arabia and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days; but other of the apostles saw I none save James." The apostle's object here is to prove that he did not receive the Gospel from man, that he was not taught it by man; and this he does by showing that he commenced his ministerial labors before he had any opportunity to learn it of man.—"Immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me." Now, what would this declaration amount to, if, as Ecclesia supposes, Paul was not truly inducted into the ministry until twelve years after his conversion, and that this was done at Antioch by a company of presbyters with whom he had spent several years. If such were the case, his opponent might say, "But you know, Paul, if you did not go up to Jerusalem to them that were apostles before you, and if you abode only fifteen days with Peter when you were there three years after you were converted, still you spent a number of years with prophets and teachers at Antioch, who laid their hands upon you, and thereby made a minister of the Gospel of you, after you had spent at least twelve years in the Christian Church." It appears to me that Ecclesia must abandon his position, or he will have to abandon his defence of Methodist ordinations, and take up in defence of St. Paul; for his position places the apostle's declarations in rather an unfavorable point of light. But I must close this number; for Scripture proof rushes upon me in such abundance that I have already gone beyond my intended limits. One thought more: the vision of St. Paul, recorded 2 Cor. xii. 1–5, in which he was caught up to the third heaven, and heard what it was not lawful to utter, evidently took place some time before the transaction at Antioch, which Ecclesia calls his ordination. That two or three presbyters at Antioch conferred ministerial authority on one who had been twice visited by Jesus Christ, personally and miraculously, telling him that he was called to preach the Gospel, and who was then caught up to the third heaven to finish his education, is more than I can believe. **Diakonos.**

For the Churchman.

CONDITIONAL JUSTIFICATION.

Mr. Editor—There are some theologians who maintain that man is not in a state of probation, but that the elect are justified and saved irrespectively of all conditions. Of such thorough Calvinists I hope there are but few in the present day. But there are many, whether Calvinists or not, who are unreasonably sensitive concerning the doctrine of conditions; without denying wholly the *thing*, they dislike the *word*, and thus satisfy themselves with keeping out of sight a truth which they dare not expunge. The former are "yea and amen" for their principles, the latter are "yea and nay" for theirs. On the point, however, of their consistency, respectively, I have nothing more to say. The object of this paper is, to show that the doctrine of conditions involves in no degree that of human merits. The scriptural creed is, that Christ, by his passive and active merits, exclusive of all other agency whatever, has gained benefits for men which he bestows on them if they perform certain conditions: my topic is, that the latter proposition does not at all contradict the former.

A perfect illustration is found in certain miraculous cures. Miracles are the work of God alone; the cures were the work of God alone. Yet, sometimes, conditions on the part of man were required. Naaman is told to wash in Jordan; while he refused he remained a leper; when he obeyed he became clean; here was a condition and an essential one; but neither he nor any one else ever thought of detracting from the exclusive glory of God, by ascribing the cure in any sense or degree to his performance of that condition, essential as it was. The blind man whose eyes Jesus anointed with clay, is desired to go and wash in the pool of Siloam; he did so and received sight; here was a condition and it was performed; yet no one sees in it the least derogation from the exclusive agency and honor of Jesus in effecting the cure. So with the ten lepers sent to the priests. So with those who received miraculous favors "according to their faith;" their faith was a condition, and "according" to the existing fulfilment of this condition was the benefit they received; while yet the miracle is not ascribed to their faith, but only to the divine power of Christ. I think, therefore, that to affirm that God's blessings are contingent on our performance of conditions does *not* involve the supposition that that performance is the cause or any part of the price of the blessings granted, or diminishes in the least the freedom of the grant. Earthly favors as well as heavenly, miraculous as well as ordinary, were purchased for men by Christ, and wholly paid for by him; this is sound doctrine: still, the examples quoted prove that the favors are not given into our possession till *we* do what is required of us.

Precisely similar, though more impressive, is the instruction afforded us in the case of the brazen serpent. Fiery serpents wounded the Israelites mortally; and Satan has wounded our souls mortally, in the spiritual sense. God lifted up the brazen serpent as a certain cure; and Christ is lifted up for the infallible healing of our souls. In both cases, it is God's act of curing, not man's; God's exclusively, not man's in any sense or in any degree; the Israelites could do nothing for themselves which had healing power or a healing tendency; neither can we. In both cases the cure is free; all Israel were sinners, none deserved mercy; and such is our state likewise. Yet in both cases conditions are required and made indispensable; the Israelites must "look" at the brazen serpent, or they die; and we must look to Christ lifted up with a lively and fruitful faith, or we die the second death. Here then is a free gift, yet with an indispensable condition. Here is an indispensable condition, yet no merit in performing it. Here is something done by man, and done to purpose, so that without it the blessing would have been lost; yet no disparagement of the exclusive glory of God in effecting and in granting that blessing. After such an illustration from the Bible, I think there need be no sensitiveness to the doctrine of conditional justification.

Further illustrations may be drawn from human affairs. Thus:—A monarch gives an estate to a subject as a mere favor, yet on the condition of his doing homage and bearing true allegiance. This is a free gift; for the things required did not procure the estate, though they are essential to getting possession of it and retaining it; neither are they in any sense a payment for it. And faith and repentance, which are our homage and allegiance to Christ, and the conditions of our justification and salvation through him, procure not those gifts, and are in no sense a payment for them, though requisite to make them actually ours. Conditional as are the grants in both cases, they yet are perfectly free. Thus, again:—A man who has made a fortune of his own bequeaths it to some poor prodigal on the condition of his reforming. Here is a free gift, for the heir did not amass one cent of it, nor does he pay one cent for it, nor is his reformation a valuable consideration to the giver. Yet it is an indispensable condition. So is the reformation of the sinner an indispensable condition of his becoming the heir (in possession) of what Christ has gained; but after all, we say, with Scripture, "Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?" "If thou be righteous what givest thou him? or what receiveth he of thine hand?"

In the last number of the Charleston Gospel Messenger, I find another illustration of conditions of salvation, as distinguished from merits or its causes, taken from Walter's Lectures, of which I gladly avail myself.

"Suppose the government of this country [England] should reward the services of an able general with large territorial grants in one of its colonies; suppose also, that being desirous of encouraging the growth of some particular production of that colony, they should make the grant *conditional*, and insert a clause, that the heirs of said general should only hold the estate by the tenure of producing in the king's courts a certificate, that two acres of ground, at least, had been that year devoted to the production required in that deed of grant. Now, surely, any descendant of that general would be thought to use very incorrect language, if he should boast that his estate was to continue in his hands for his *merit*, in annually cultivating two acres with the prescribed production. He would immediately be told, that is the condition indeed on which you hold your land; but the *cause* of your riches is the valor of your ancestor. On the other hand, should he foolishly neglect to comply with the condition, he would be told, at once, that he had thrown away all claim to the estate.

"Just so, God has been pleased to make us an offer of 'glory, honor, and immortality,' for Christ's sake. Desiring also the propagation of virtue, as best harmonizing with his own pure and perfect nature, and as most productive of happiness amongst his creatures, he has made our endeavors after perfect virtue the *condition* on which we are allowed to take hold of his most gracious offer."

One would hope that the unqualified disclaiming of human merit, and such illustrations of the consistency of so doing on the part of those who hold to conditional justification, would induce their brethren of another view to fraternize cordially with them. And some, I believe, do so; but not all. The Christian Observer rejects "the moderate tone of conciliation;" and though admitting that they whom it opposes "have the true Gospel and hold firmly by the foundation," it objects that their doctrine "is fitted to produce, in minds so prone to pride as ours, a *practical* persuasion of merit in those works, however definitely such a claim may be denied in speculation." Where, however, is the great danger of this, if, as the Observer says elsewhere, "no divine probably now asserts human merit?" Or, if there be some danger of the sort, what is it, compared with the danger of "*practical*" Antinomianism, ay, "speculative," too, among those who make justification unconditional and wholly irrespective of works? Some ignorant people there will always be, and some perverse; and these may confound the fulfilment of conditions with merit. But, with such exceptions, for which the best human diligence affords no remedy, it may safely be affirmed that he who preaches *both* conditional justification and the exclusive merits of Christ will never be misunderstood. So likewise it *may* be with those who preach strenuously and continually *un*conditional justification: but many are wise enough to announce that doctrine only sometimes, in its explicit form; at other times, and generally, only *seeming* to assert it, in asserting justification by faith, and the sole merits of Christ—both which are equally held by us. Let Thomas Scott, who, with all his strength of mind and all his fidelity, was a sufferer in this way—let *him*, his experience, be a warning to the Christian Observer of the "practical" tendency to Antinomianism of the doctrine of a justification irrespective of conditions. The latter is a pigmy compared with the former.

I conclude this piece with an extract from Bishop H. U. Onderdonk's Essay on Regeneration. It will be found on page 104 of that work.

"Should it be objected that this view of the subject amounts to the error of justification by works, the reply is obvious. All who believe in the real liberty of the human will, as well as the sanctifying influence of the Holy Ghost, agree that in the first moment of the change from sin to holiness, there is a surrender of the will, whether with a clear consciousness or not, to the movings of the Spirit: of course that surrender is a work; and thus the doctrine of justification at that moment is as much connected with *that* work, as the doctrine of progressive justification is with the works of a progressive moral regeneration. But the *connexion* of justification with works—and who does not connect the two?—by no means implies justification *by* works in either case. Faith being connected with works, and justification being by faith, justification is unavoidably connected with works—'faith without works is dead,' it is not faith—faith, argues St. James, is the 'body,' works the 'spirit'—'by works is faith made perfect.' The work of a surrender of the will at the initial moment, in the former scheme, is a token of faith; and so are the further works, in the latter. And thus both schemes conform to the doctrine of justification by faith. Neither of them allows to either faith or works the least merit before God. Merit is in Christ only—faith accepts his merits—works show the faith to be genuine."

This, Mr. Editor, is an answer, I think, to "all who believe in the real liberty of the human will." Human meriti is as much excluded by the doctrine of a progressive conditional justification, as by that of an instantaneous unconditional act of remission and acceptance. Those who think otherwise will have to deny that the will is free in the first motion of justifying faith.

Not of Works.

[The former part of this article was published in our last: the signature being inadvertently omitted.]

For the Churchman.

There are some who are careful to tell us that the doctrine of justification by faith is the true Protestant doctrine, and of what importance Martin Luther esteemed it, pronouncing it to be "the grand distinction between a *falling* and a *standing* Church." Possibly, though, Luther is by some misquoted. "Faith alone justifies, and *yet faith alone is not sufficient*," it is supposed is a correct version of his language. The latter member of the sentence, as well as the former, must have some meaning, and must have been introduced because of a conviction that without it the Scripture doctrine might be entirely misunderstood, and in place of it might be introduced some of the "niceties of a spruce understanding and the curious nothings of useless speculation," in order to "make divisions of heart." Perhaps it was because of the omission by some divines to give to the latter member of Luther's sentence its due share of importance, that Thomas Scott was induced to say of much that is called evangelical preaching that it had a fearful tendency to Antinomianism. Scott tells us, "We must not suppose that we are justified by the merit of our faith, any more than by that of our works. *It* cannot atone for sin, or purchase heaven." Hooker says that by the doctrine of justification by faith "we never meant to exclude either *hope* or *charity* from being always joined, as being *inseparable mates* with faith in the man that is justified." The answer given in the Homily on Salvation to the question why this saying, "we be justified by faith only, freely and without works," is "wholly to ascribe the merit and deserving of our justification to Christ only and his most precious bloodshedding." It pronounces the value of a lively faith to be this: "It putteth us *from itself*, and remitteth or appointeth us to Christ, for to have *only by him* reconciliation of sins or justification."

It may be that Bishop Horne's sermon on justification gives us wholesome doctrine, and a sound exposition of the *justification* of the thief on the cross, although the running title of it be, "Works, a condition of justification." It may be, also, that some, who nothing doubt the soundness of their creed, might find cause to to examine *if they be in the faith*, by perusing Cunningham's sermon on the Epistle to the Church at Pergamos, and some two or three chapters in Hannah More's Domestic Sketches.

We are required to believe that the doctrine of our articles and homilies is impugned by those who, in preaching the doctrines of St. James, *certainly* (and it is possible those of St. Paul) dwell upon some things on which others do not dwell quite as much as they might, and omit, because they are not revealed, what others choose to *find out*, although they be not written down in the Bible. It cannot, however, have escaped notice that so long as the doctrine of the *article* is propounded in the *words* of the article, even the supposed heretics do not dissent from it. But then the article is to be explained by one of the homilies, and the doctrine of that homily, we are given to understand, is totally at war with some men's crude, vague, and indistinct notions of justification. Now, it is quite obvious that some theologians contrive to find the doctrine of a homily (consisting of two, it may be of three, parts) by fastening their attention on one or two brief passages (most commonly) of the first part. Hence a suspicion will arise that the homilies have not been read *entire*, and understood and digested by those who quote them. Hence it is, too, that we do not always discover why it is that "the greatest of these is charity."

It is true that there are some passages which, *per se*, may be relied on by those who never "preach more than one sermon, however varied in words and form." Still, perhaps no man can read the Homily on Salvation, *to the end of it*, and believe it was written to *refute* the notion that justification (the word piety or sanctification perhaps would answer as well) is progressive, or with any view to the vexed question whether we are to believe in one justification or in more?

It seems to be conceded, generally, that the homily spoken of in the Article on Justification is that which is called the Homily on Salvation. Now, if the meaning of justification, *as understood by our reformers*, is fully set forth in that homily, then by giving the name of the Homily on Justification to that which had already a title given to it *by themselves*, it would seem to follow that *in their opinion* justification is one and the same thing with the "salvation of mankind, by only Christ, from sin and death everlasting."

My object, however, is to *kill hot contention*. Simply with this view I will here write down some sentences to be met with in the "sermon on salvation," and in that "on the nativity."

"Infants, being baptized and dying in their infancy, are by this sacrifice" (the shedding of Christ's blood) "washed from their sins, brought to God's favor, and made His children and inheritors of the kingdom of heaven; and they which in act or deed do sin after their baptism, *when they turn again to God unfeignedly* they are likewise washed *by this sacrifice* from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification or righteousness that St. Paul speaketh of when he saith no man is justified by the works of the law, but freely by faith in Christ Jesus." . . . . "We must trust in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, *to obtain thereby* God's grace and remission as well of our original sin, in baptism, as of all actual sin committed by us after our baptism, if we do truly repent and turn unfeignedly to him again."

Speaking of our good deeds, which "we either have done, shall do, or can do," it is said that they "be things that be far too weak and insufficient and imperfect to deserve remission of our sins, and our justification." After this we are told that "our office is not to pass the time of this present life unfruitfully and idly *after that we are baptized or justified*." And by thus passing our time, after our justification, "making ourselves members of the Devil, walking after his enticements, and after the suggestions of the world and the flesh." So in the Homily on the Nativity: "But after the loving kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy he saved us *by the fountain of the new birth*, and by *the renewing of the* Holy Ghost which he poured upon us abundantly through Jesus Christ our Saviour, that we, being once *justified by his grace*, should be heirs of eternal life *through hope and faith in his blood*."

If we turn to the 13th Article, there we learn that works done *before justification* are simply works done "before the grace of God and the inspiration of his Spirit."

This I would not choose to interpret without due regard to the doctrine of "the Parable of the Sower." Others might set but little value on this parable, inasmuch as it gives no countenance to certain favorite theories which it is attempted to make an essential part of, or it may be to supersede, the Scripture doctrine of justification.

Mindful, indeed, that there remaineth in the heart of every man some tendency more or less to Antinomianism, an aversion no less to purity of heart than to truth in doctrine, and that the mind of man sometimes "cannot be convinced against its will," I propose, in conclusion, to give a few more sentences which found a place, perhaps deservedly, in the "sermon on the salvation of mankind, by only Christ, from sin and death everlasting, *alias* the Homily on Justification."

"Here you perceive many words to be used, to avoid contention in words with them who delight to brawl about words, and also to show the true meaning, to avoid evil taking and misunderstanding; and yet peradventure all will not serve with them that be contentious; *but contenders will ever forge matter of contention even when they have no occasion thereto*."

A Layman.

THE CHURCHMAN.

SATURDAY, MAY 20, 1837.

The following gentlemen have been added to the list of Agents for the Churchman since our last:—Messrs. Armstrong & Berry, Baltimore; Rev. P. Teller Babbit, Fayette, Missouri; Messrs. Hotchkiss & Co., New Orleans; Messrs. Smith & Crowell, Maumee City, Ohio; P. E. Demill, Esq., Detroit, Michigan.

Baptismal Justification.—In reply to our remarks of April 29, the Churchman affirms the doctrine of

"BAPTISMAL JUSTIFICATION

and acceptance with God by the fulfilment of baptismal obligations, repentance and faith,"* to be the doctrine of our Church, and the attempt is made to prove the assertion by quotations from "her liturgy and standard authors." We as positively affirm that the doctrine of BAPTISMAL JUSTIFICATION is not the doctrine of the Church, and anticipate no difficulty in showing the authority of the Churchman to be worth as little with respect to the *doctrine* of the Church, as it has already been shown to be, to the satisfaction of all classes of Episcopalians, with respect to her *polity*.

The Articles of the Church are the first and most important source of information in the investigation of her doctrines. Among them we have one upon the subject of BAPTISM, and another on JUSTIFICATION. Now if the Church has designed to represent the all-important subject of justification as inseparably connected with baptism, is it not among the formal declarations of her doctrine in these Articles that the evidence of the fact must be found? The Church of Rome, in exhibiting its doctrine, does not represent justification and baptism in entire separation from each other; the "King's Book" could not overlook a connection which must be admitted to be so important, if it exist at all; Bishop Gardiner did not overlook it when the Homily on Justification came under his inspection, being struck with its palpable opposition to his doctrine of *baptismal justification*. Nor could the framers of our Articles by any possibility have overlooked the inseparable connection, or failed to give it a place and a prominence suited to its importance, if they wished to inculcate upon the members of the Church the doctrine of *baptismal justification*. And yet in the Article on Baptism there is not a word of justification, and in the Article on Justification not a word respecting baptism. And yet, according to the Churchman, we are to believe that what we have represented as "the unscriptural and dangerous error of making justification a necessary accompaniment of baptism," is the doctrine of our Church, and we are to search her "standard authors," (such as "Dr. Towerson," for instance,) for 'attestations' to the fact!

If "the liturgy" treat any where of justification, or of baptism and justification together, as constituting "baptismal justification," the authority will of course be important; but such is not the fact, as the emptiness of the Churchman's quotations shows. To these we shall come in due time; but before we pass from the Articles, we wish to call the attention of our readers to the remarks of Bishop Burnet, (one of the Churchman's "standard writers,") in his exposition of the eleventh, which treats of justification.

[The quotation from Burnet will be found in the next article.]

And yet the Churchman quotes Bishop Burnet as supporting the doctrine of baptismal justification!

The remarks of this author, upon the absence of all reference in Scripture to *sacramental justification*, is important and conclusive, and may be applied with equal force to the similar silence of the Articles and Homilies upon the subject. So important a doctrine, if true, could not have been overlooked by the inspired writers, or by those wise and venerable men, who most nearly, as our Church believes, accord with them. And besides this, it is entirely inconsistent with the doctrine of Scripture, and of our Articles, and cannot, in any way, be reconciled to either.

The Churchman passes by the Articles in respectful silence. From the Homilies the editor makes *one* quotation, the purport of which is, that "infants being baptized, and *dying in their infancy*, are washed from their sins," &c.; and that those who, "*in act or deed*," sin after their baptism, and turn to God unfeignedly, are so washed from their sins by the sacrifice of Christ that "there remaineth not any spot of sin that shall be imputed to their damnation."† *This*, the Homily adds, is the justification of which St. Paul speaks, that is, of those who, sinning by act or deed, return to God and receive justifying faith.

From "the liturgy" the Churchman has six quotations, of which we give the following as a specimen, leaving it to the reader to find out, if he can, its bearing upon the subject of discussion.

"Almighty God * * * hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

Office of Absolution.

Our readers will perhaps suspect that we have taken this passage from its original connection, and presented it in some other form, with a view to turn the Churchman into ridicule. But we assure them, extraordinary as it may appear, that we copy it accurately, fully, and fairly from the Churchman's "attestations" of the "liturgy" to the doctrine of baptismal justification. The other quotations from this source do not contain a single word of justification, but they do refer to baptism, and this comes as near to the point as can be expected from the Churchman. They satisfy (at least we ought in charity to suppose that they satisfy) the editor, since he parades them with so remarkable a tone of self-felicitation. He triumphs, (or at least affects to triumph,) with great satisfaction, on this addition to his catalogue of victories over the discomfited "shadow" which has unfortunately darkened his prospect, and, like that of Alexander before Diogenes, disturbed the tranquillity of his mind.

Of the passages from "standard authors," the first two say nothing of justification. The third is from the judicious Hooker, and since it speaks of the "*saving grace of imputation which taketh away all former guiltiness*," deserves attention, though we wonder that the Churchman should for the first time break his silence on the subject of imputation by the "attestation" of such an author in its favor. The quotation is from the fifth book. From the connection in which it stands we add the following, which is a part of the preliminary general principles, in accordance with which it must be understood, and which show that whatever it may prove, it does not prove the doctrine of baptismal justification, or of any other grace as inseparably attending the administration of baptism.

"Seeing, therefore, that grace is a consequent of sacraments, a thing which accompanies them as their end, a benefit which they have received from God himself, the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy: they are not physical but moral instruments of salvation, duties of service and worship; *which unless we perform as the Author of grace requireth, they are unprofitable. For all receive not the grace of* God, *which receive the sacraments of his grace.* * * * * Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise; so that without our obedience to the one, there is of the other no apparent assurance," &c.

The quotation of the Churchman begins in the middle of a sentence, the preceding member of which, referring to the assertion "that no man could ever receive grace *before baptism*," says, "Which being apparently [evidently] both *known and confessed to be otherwise* in many particulars," &c.

Again, in a subsequent part of the same section, Hooker declares, in speaking of baptism, that "*grace is not absolutely tied to the sacraments*," an expression to the same purport as one already quoted, and showing with the other, that he regarded the sacraments as effectual, when rightly used, but not otherwise.

In Hooker's sermon on justification we do find mention of the doctrine of baptismal justification in the following words: "It is applied to infants through baptism, without faith or works," &c. Were this the expression of Hooker's own sentiments, we should of course agree that he held the doctrine of baptismal justification. But when he represents this as a part of "*the mystery of the man of sin*," of "*the maze* [which] *the Church of Rome doth cause her followers to tread, when they ask her the way to justification*," we ask whether *he* would not have considered any Church to be in a "deplorable state," "in which the doctrine of baptismal justification, and acceptance with God by the fulfilment of baptismal obligations, [i. e. as the ground of acceptance,] is to any extent prevalent?"

After the quotations from Hooker comes one from Usher, which does not speak of justification; then one from the same author which does; but it touches only the case of "*elect infants that die in their infancy*," a class of which we have no knowledge from Scripture, and from whose case, supposing the class to exist, as we do not, and we suppose the Churchman does not, nothing can be predicated as a general rule.

Archbishop Leighton is the next authority, as all will be surprised to learn who have had the privilege of reading even a few pages of his admirable and delightful works. The following from the same connexion will show how far he considered the blessings represented and signified by baptism, as actually conveyed to its recipients.

"The open wickedness of the most testifies against them, that though sprinkled with water in baptism, yet they are strangers to the power and efficacy of it. Not being *baptized with the* Holy Ghost *and with fire*, they have still their dross and filth remaining on them, and nothing else appearing in their ways; so that their consciences cannot so much as make an answer for them unto men, much less unto God."

We intended noticing the few remaining quotations of the Churchman, not overlooking the Presbyterian Confession of Faith, or the Philopatris of the "Heathen Satirist Lucian," but it is unnecessary, and as we wish our article to be read, we will make it no longer. We will only, in return for the classic and appropriate quotation from the "Philopatris," give the Churchman the following information respecting it, which may be of service to him when he has another occasion to use its authority, or to impute a resemblance between the opinions and feelings of the author and those of any of his brethren in the Christian ministry. We quote from the language of William Tooke, F. R. S., a translator of the works of Lucian, the following respecting the Philopatris.

"A more heinous sin against Lucian could hardly be committed, than by alleging him to be the father of this foundling, which indeed commonly passes under his name, but in spite of all the endeavors of its author to ape Lucian's manner, even to the most insipid extravagance, it is so far beneath the genius of Lucian, has so little of the urbanity and grace with which the genuine offsprings of his intellect are so richly endowed, that I should be afraid of affronting my readers, were I to waste but a word more upon the subject."

Thus the claim of a high antiquity for this production appears to be unfounded. But even were it otherwise, it would make no difference. The author, whoever he was, with all his ribaldry, profanity, and folly, had some acquaintance with the writings of St. Paul, and has not committed the blunder of making *renewal by water* synonymous with the *justification* which the apostle teaches us is only *by faith*. Such a discovery was reserved for the "march of intellect" in modern times.—*Episcopal Recorder.*

——— si Pergama dextra
Defendi possent etiam hac defensa fuissent.

A Bad Cause.—The editor who can modestly compare his "shadow" to that of Alexander the Great will feel no qualms, we presume, in adopting the language of the hero of the Eneid, and avowing that if the cause he has in hand could be successfully defended, his own prowess would be equal to the task. How hopeless then the cause is which the editor of the Recorder has undertaken, our readers may judge from the following brief statement of facts.

"Deplorable indeed," were his words, "must be the condition of any Church in which the doctrine of baptismal justification and acceptance with God by the fulfilment of baptismal obligations is to any extent prevalent." We compared this declaration with extracts from the liturgy, which acknowledge "one baptism for the remission of sins," and which assure us that in baptism we are made "God's own children by adoption," and "heirs of everlasting salvation;" from which we supposed the doctrine of baptismal justification in some sense or other must be inferred. The editor of the Recorder, without specifying these passages, informs his readers that "the Churchman has six quotations from the liturgy which do not contain *a single word* of justification." Now justification, as we presume the editor will allow, is that act of God by which he *pardons our sins, receives us into favor, and confers on us a title to everlasting happiness*, and these three elements are distinctly and severally comprised in the extracts which we gave in relation to baptism. These extracts, however, are pronounced impertinent, because they do not contain *the word* "justification." On such a course of argument comment is unnecessary.

Further: the editor had censured the belief not only of *baptismal* justification, but of acceptance with God by the *fulfilment of baptismal obligations, repentance and faith*. To repel this censure we quoted the Office of Absolution, which promises forgiveness of sins to the penitent and believing. The quotation from the Absolution Office is the only one which the Recorder gives his readers, and that he professes to give "as a specimen" of the rest. He tells them that they may suspect that he has taken it out of its connexion "with a view to turn the Churchman into ridicule," but assures them that, "extraordinary as it may appear, he has copied it accurately, fully, and fairly from the Churchman's attestations of the liturgy to the doctrine of baptismal justification." Now we quoted the Absolution Office as an attestation to the doctrine of "baptismal justification and acceptance with God by the fulfilment of *baptismal obligations, repentance and faith*." By breaking off the sentence at the word *justification*, the Recorder made us speak nonsense: if he had given the sentence whole, as it stood at the head of our quotations, the sense, we believe, would have been intelligible. Here again comment is superfluous.

Again: the Recorder had denied the doctrine of "acceptance with God by the fulfilment of baptismal obligations," and our quotations went to uphold this doctrine. Referring to our article, in a note, the Recorder says: "The article is devoted to the subject of 'baptismal justification' without reference to the grounds of subsequent acceptance. We therefore confine our remarks to the former point, observing with respect to the latter, that not only repentance and faith, but *obedience* are included in 'baptismal obligations,' and that we object to the making of these *the ground*, not, of course, *the requisites* of *acceptance with* God." And again, speaking of Hooker, he says: "We ask whether *he* would not have considered any Church to be in a 'deplorable state,' in which the doctrine of baptismal justification, and acceptance with God by the fulfilment of baptismal obligations, [i. e., as the ground of acceptance,] is to any extent prevalent?" In these passages he contrives to give his readers the impression (and nowhere else does he say a word to counteract or remove it) that *we* are contending for faith, repentance, and obedience, as the *grounds* of acceptance, and that *he* is contending for them as *requisites* to our acceptance: in other words, that *we* have joined the ranks of Deists and Socinians, and denied the divinity and atonement of our Saviour, (which alone are the *grounds* of acceptance,) and that *he* has become the champion of Orthodox Christianity in opposition to our heresy. We hope the worthy editor wanted neither the courage, nor the conscience to avow in so many words what he has stealthily insinuated in notes and in brackets.

Once more: the Recorder quotes the following from Bishop Burnet, adding, "And yet the Churchman quotes Bishop Burnet!"

"It is a tenet in the Church of Rome, that the use of the sacraments, if men do not put a bar to them, and if they have only imperfect acts of sorrow accompanying them, does so far complete those weak acts as to *justify* us. This we do utterly deny, as a doctrine that tends to enervate all religion, and to make the sacraments that were appointed to be the solemn acts of religion, for quickening and exciting our piety, and for conveying grace to us upon our coming devoutly to them, become means to flatten and deaden us, as if they were of the nature of charms, which, if they could be come at, though with ever so slight a preparation, would make up all defects. The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome. Since, therefore, this is nowhere mentioned in all these large discourses that are in the New Testament concerning justification, we have just reason to reject it; since, also, the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be so easily made up by a sacrament we have just reason to detest it as one of the depths of Satan; the tendency of it being to make those ordinances of the Gospel, which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence."

Bishop Burnet here refers to the sacraments as held in the Church of Rome, in connexion with the doctrine of attrition. The sum of the doctrine is, that as *true contrition*, however desirable, is what very few have, "therefore" (we quote the Tridentine Catechism) "God out of his infinite mercy and indulgence, *hath provided for the common salvation of men in a more easy way*." This more easy way consists in allowing *attrition*, which is an imperfect sorrow, and something less than *contrition*, and making up the deficiency by the sacrament of penance, which thus comes as a help or crutch to a lame and defective repentance. Bishop Burnet says correctly, that this is a tenet *in* the Church of Rome, but he does not ascribe it *to* the Church of Rome: knowing that it is disowned by the more intelligent defenders of the Roman faith, and not sustained by the Council of Trent in its canons. Burnet tells us also that this is the most mischievous of all the practical errors in the Church of Rome, and that it is a depth of Satan; and he calls it sacramental justification. And now what is this to the purpose? Why has the Recorder quoted this passage from Burnet? We really cannot see, unless it be for the very commendable purpose of suggesting to his readers that we hold "the most mischievous of all practical errors," "a depth of Satan," and a tenet too monstrous to be justly attributed to the Church of Rome.

But suppose Bishop Burnet *had* been speaking of baptism, and had, *in words*, censured the doctrine of baptismal justification, may there not still have been an agreement between us in *the thing?* Bishop Burnet, in reference to the errors of the Romanists, inveighs often and severely against what is sometimes termed the *opus operatum*, or the *physical efficacy* of the sacraments; that is to say, the belief that they possess a virtue which is conveyed to the souls of all to whom they are applied unless intercepted by the barrier of mortal sin. In this sense Bishop Burnet may be understood to denounce sacramental justification. But this view is as little to the purpose as the last; since we wholly agree with Bishop Burnet in disclaiming sacramental justification in this sense, and have never, to our knowledge, written one word which favors it either directly or by implication. We quoted Burnet's authority for baptism being "a *federal* admission to Christianity, in which on God's part *all the blessings of Christianity are made over to the baptized*." Now, "all the blessings of Christianity" must either comprise justification or be comprised in it: and if in baptism God bestows on us in a "federal" or covenant form all the blessings of Christianity, why then, in baptism he bestows on us, in the same form, justification. In other words, God confers on us in baptism a *conditional justification*. That God will perform his part or condition of the covenant cannot be doubted: whence it follows that if we perform our part, that is, if we fulfil our "baptismal obligations," we shall be accepted. Here then we have Burnet affirming the doctrine in support of which we quoted him, "baptismal justification and acceptance with God by the fulfilment of baptismal obligations." Nor do we perceive any inconsistency between this affirmation and the denial of sacramental justification as held by the Church of Rome.

The Recorder then quotes Hooker for the opinion that the grace of God is not inseparably connected with the sacraments, but that "they [the sacraments] are unprofitable unless performed as the Author of grace requireth." And again we are constrained to ask, to what purpose is this quoted? All that we contend for is what Hooker immediately adds, viz. that for the effect of baptism we have God's "CONDITIONAL promise." In other words, that God promises in baptism to justify us on the fulfilment of our baptismal obligations.

On the evasion by which the Recorder seeks to escape from the authority of Usher and Leighton, we have no remarks to offer. His attempt to escape from the authorities of Ridley and Jewel is like his treatment of the liturgy, a mere subterfuge. If his cause could be sustained by a manly and logical argument he would have shown, not only that our quotations did not contain the *word* justification, but that they did not fairly sustain the *sentiment* which we quoted them to prove. Beveridge, Barrow, and Pearson he has wholly omitted to notice. Dr. Towerson was quoted by us not only for his doctrinal authority, which is highly respectable, but for the historical proof which he adduced of the views of the Recorder being *so low as to have been* in the early ages of the Church *repudiated*, with few exceptions, *even by the heretics*. That the genuineness of the Philopatris (as well as many other pieces of antiquity) has been questioned, we were well aware, but we might justly have been charged with pedantry had we paraded that "information" for the benefit of the Recorder. Who, in quoting for ordinary purposes the Anacreontics, the Questions of Justin Martyr, the books of Samuel, the epistle to the Hebrews, and a hundred other works sacred and profane, would do otherwise than quote them under the name of the author to whom they are generally ascribed? That the Philopatris is spurious is not so certain, however, as the authority of "a translator" has led the Recorder to suppose. That if spurious it has therefore no claim to high antiquity is an inference of the editor, founded in ignorance: for some who reject it as Lucian's suppose it to have been written in the first century. But be this as it may, (and we care little about it,) it had been more creditable to the Recorder to disclaim the sentiment of the Philopatris than to dispute its genuineness.

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* The type and arrangement of this sentence are as they appear in the Churchman. The article is devoted to the subject of "baptismal justification" without reference to the grounds of subsequent acceptance. We therefore confine our remarks to the former point, observing with respect to the latter, that not only repentance and faith, but *obedience* are included in "baptismal obligations," and that we object to the making of these *the ground*, not of course *the requisites of acceptance with* God.

† This, by the way, does not look like "progressive justification." Justification, in its incipiency, takes away "every spot of sin," and how can it do more at any subsequent period?

The views which we have advanced on this subject have at least the merit of being intelligible, and they are such as, in our judgment, must be held in substance by every sensible and consistent Churchman who is not a Calvinist. They are, in brief, as follows:—The *meritorious* cause of our justification, and the ground of our acceptance are the perfect obedience and sacrificial death of our Lord and Saviour Jesus Christ. Justification itself consists in the full pardon of our sins, acceptance of our persons, and our investiture with eternal life by God, for the sake of his Son Jesus Christ. These blessings cannot be fully conferred till the last day, at which time the final sentence is pronounced, and we are solemnly and for ever acquitted of our sins and admitted into the presence of God. The *title* to these blessings is conferred in the case of infants in baptism, and this we call *baptismal justification.* During life these blessings are suspended on *faith only*, considered as the germ of holy dispositions and obedience, or (what is the same thing, if faith be the germ of holy dispositions and obedience, and *not "a hand" to apply the personal righteousness of* Christ) on the whole complex of our Christian life. They are therefore first *made good* to us when faith is first wrought in the heart, *progressively* secured to us as we proceed in the Christian life, and finally *consummated* when our Christian probation is ended.

It has already been stated that in this view we leave room for a great difference in the state and character of an individual, *before* and *after* the blessings of justification have been in any degree made good to him: varying, however, according to the amount of *actual sin* with which the individual is chargeable previously to the exercise of true repentance and faith. And though some of the authorities quoted in our former article went so far as to ascribe to the Holy Spirit in baptism a moral operation on the heart of the infant, we have also intimated, in no obscure terms, that we regarded justification in baptism as simply *conditional*, or *conditionally* bestowed, and to be made good (in the case of infants) on their fulfilment of the baptismal conditions or obligations.

We must confess, therefore, our utter astonishment at the sentiments avowed by the Episcopal Recorder. After we had written our former article, (to which the above from the Recorder is a reply,) we felt serious compunctions about sending it to press, for we much feared that we should be accused of taking an undue advantage of what would be thought an unguarded expression on the part of the Recorder. And it was, we repeat, with unfeigned surprise, when we opened that paper last week, that we found the passage on which we had commented neither retracted nor explained, but openly and unblushingly defended, in reckless disregard to that liturgy which prescribes to us a belief "in one baptism for the remission of sins," and which teaches us *at least* that in baptism we are invested with a *title* to the blessings of the Christian Covenant, with the sure promise of its being made good to us through the merits and intercession of our Saviour, on the fulfilment on our part of our baptismal obligations. The time has been when we thought that the differences which existed in the Church were slight, and that some persons in prominent stations attached too much importance to them; but the Episcopal Recorder has dispelled our illusion, and we must now confess that we had no idea of the *downright radicalism* that prevails in our communion. That justification by faith should be *so* held by a minister of the Episcopal Church as to exclude baptismal justification, in *every* view or theory of the latter, is what we never would have believed, had it not been for the distinct and repeated avowal of the doctrine by the editor of the Recorder. And he, we again express the belief, has the singular and unenviable honor of being *the first* to avow this novel tenet in our Church; for we challenge the production of any one passage from any one author or journalist in the Episcopal Church,—whatever has been his theory of justification by faith—that shows so flagrant a disregard to the express declarations of the liturgy, as to disavow the doctrine of baptismal justification under some modification or other. Here we have something more than the loose sympathies and affinities with other denominations with which the Recorder and his associates are so much chagrined to have been charged. We have a distinct denial that the sacrament of baptism confers *even a title*, ay, a title, not yet made good, to the blessings of the New Covenant: a distinct, explicit, and reiterated, declaration that we are *not accepted*, (and of course *are reprobated,*) *even if we fulfil our baptismal obligations!* Really we cannot see how radicalism can go lower or further than this: and we shall hereafter cease to wonder that there are men in the Church to whom the liturgy is an incumbrance, and who exhibit an unceasing craving after the excitements, extravagances, and phrensies of religious fanaticism.

If any reader think this language too strong, let him look for a moment at the practical operation of this strange opinion. For the sake of greater clearness we will waive the word justification and confine our attention to the simple denial of "acceptance with God by the fulfilment of baptismal obligations." Let the reader if he be a clergyman or a father imagine the youthful members of his family before him: let him suppose that after repeating the solemn vows of their baptism to renounce the devil, the world, and the flesh, to believe all the articles of the Christian faith, and to keep God's holy will and commandments, and walk in the same all the days of their life, they put to him the question, "If by God's help and in humble dependence on his grace, we faithfully endeavor to perform these vows may we hope to be accepted by God?" and let him suppose that his creed compels him to reply to these children, "No: you may do all this, and still find no acceptance with God: however sincerely, however faithfully you may endeavor to fulfil your baptismal obligations, you are still under condemnation and must indulge no hopes of acceptance." What, we ask, would be the inevitable consequence? No matter with what considerations this monstrous denial is qualified, would not its inevitable effect be to leave the many in a state of spiritual remissness, to drive others into licentiousness, to plunge some into despair, and to induce all passively to wait the arrival of some indefinite impulse, and stake on it their hopes of salvation? While such principles prevail, must not the majority of the young for ever grow up in apathy and irreligion, and their spiritual guides be thrown upon the desperate expedients of REVIVALS, with all their feverish accompaniments, as the chief means of exciting the spirit of piety? What else can be rationally expected from such principles, than those fitful bursts of intemperate zeal, which have kept and which, if such principles prevail, will for ever keep the community destitute of all steady and substantial piety, and perpetually alternating from a licentious infidelity to a fiery enthusiasm? What else can be expected, if such principles prevail in the Church, than that the laity will mistake excitement for devotion, the clergy seek to exchange the sober strains of the liturgy for extemporaneous effusions, and all combine to rob the Church of every distinctive feature of beauty, order: and truth, and turn it into a Babel of confusion or a bedlam of fanaticism? "But all this may serve to conciliate the brethren of other denominations!" Yes, to conciliate the Congregationalist who laughs at the amphibious religion which seeks to connect the energy of Christian liberty with the trammels of Church authority; to conciliate the Presbyterian who despises the miserable imbecility that can act out the measures of Calvinism without adopting its principles: to conciliate the Baptist who not only scorns your inconsistency in imposing on your children the obligations of baptism, and denying them the benefit of their fulfilment, but charges you with the guilt of nurturing your children in hypocrisy and falsehood, by teaching them to thank God with their mouth for having "called them to a state of salvation," and to believe in their hearts that he has *not* so called them, but has left them in a state of damnation. Glorious conciliation!

As we stepped aside from the regular course of our essays on justification to notice the novel declaration of the Recorder, we thought it no more than fair to let our readers see what he had to say in reply. We wished them also to have an ocular proof of the ultraism that prevails in the American Church. They have now seen the answer of the Recorder, and may judge for themselves of its merits. We know well the strength of the cause which that journal has undertaken to support, and we know also, that no man on earth can maintain it with a tithe of its due strength who flinches from the avowal of total depravity, absolute election, and irresistible grace. Should the Recorder, however, happen to say any thing which is worthy of notice, we shall make it a point to reply to him. But with the above specimen of his efforts before us, and with the thorough conviction that most else of what he may write, while he shrinks from the avowal of Calvinism, must be of a similar complexion, we trust we shall not be thought wanting in respect to the editor or in justice to our own cause, should we see fit to pass over any portion of his writings in silence.

Piety of our Forefathers.—An old Latin Prayer-book in our possession, contains an office of devotion for the anniversary of the Great Fire in London, from which it would seem that this public calamity was for a long time annually commemorated by our pious forefathers.—As this office is wanting in all the English Prayer-books that we have seen, we have thought we might perform an acceptable service by translating it for the gratification of the curious, as well as the benefit of the pious. The peculiar adaptation of the scriptural quotations, the order of the services and the rubrical directions will all afford wholesome suggestions, as well as the prayers themselves; and may prove otherwise useful. We are not able to state how long the service was continued, or what led to its disuse. The prayers are well adapted to the condition of a large city in times of public calamity, especially to one which has been visited by a severe conflagration. The piety of our forefathers in commemorating dispensations of this nature, is worthy of all commendation, and must have proved most salutary in its effects.

Form of prayer to be used annually on the second day of September, being the anniversary of

THE DREADFUL CONFLAGRATION OF LONDON.

[The service shall be the same as on other holydays, unless where it is otherwise ordered.]

ORDER OF MORNING PRAYER.

[The officiating priest shall read with a loud voice, the following passages of Scripture.]

To the Lord our God belong mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God to walk in his laws which he set before us.—*Dan.* ix. 9, 10.

O Lord, correct us, but with judgment, not in thine anger, lest thou bring us to nothing.—*Jer.* x. 24.

[Instead of the Venite, shall be used the following hymn, the minister and people alternately responding.]

Righteous art thou, O Lord: and true are thy judgments.

We have sinned with our fathers: we have done amiss and dealt wickedly.

Thou didst place us in a fiery oven in the time of thy wrath: the Lord has destroyed us in his displeasure and the fire has consumed us.

We have become a reproach to our enemies: they that looked upon us turned up their heads in derision.

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

The Lord will not always be chiding: neither keepeth he his anger for ever.

Look how high the heaven is in comparison of the earth! so great is his mercy also toward them that fear him.

For HE maketh sore and bindeth up: HE woundeth and HIS hands make whole.

He hath cast his eyes upon us for good: He hath builded us as at the first.

O that man would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

Whoso is wise will ponder these things: and he shall understand the loving kindness.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now and ever shall be, world without end. Amen.

[Proper Psalms are the xi. xxv. and lxxxvi.]

[Proper Lessons: Neh. ii. or Isaiah i. Then shall follow the Te Deum, second lesson Luke xxi. Then shall follow, Blessed be the Lord God of Israel, &c.]

[Instead of the first collect of the morning service, shall be used the collect for Ash-Wednesday.]

[The litany being ended, (which on this day is always to be used,) the priest and the clerk, or whoever officiates as minister,* kneeling down in that place where the litany is usually said or sung, shall recite the fifty-first Psalm. Then shall be used the following petitions or prayers.]

Regard, O Lord, for thy mercy's sake, the sorrows and afflictions of us thy servants: who are smitten to the earth with the sense of thy dreadful judgments and our own great wickednesses, and are prostrate before THEE, bowed down in deepest humiliation.

To THEE, O God, Holy and True, belong mercy and forgiveness, and to thy people the confusion of face with which we are covered: for we have resisted thy judgments and we have abused thy mercies: we have despised thy chastisements, and turned thy grace to our destruction.

What, therefore, shall we say to thee, O Saviour of men? Thou didst reprove our crimes, and hast inflicted on us the punishment which our grievous and blameworthy offences deserved. Our pride, licentiousness, and abundance of living were the cause that the same judgment befel our city which of old happened to Sodom and Gomorrah.

O Lord, we acknowledge thy justice, in what ways soever it is displayed, and our own corrupt manners. Behold, O Lord, we are thine, although hitherto ungrateful and undutiful. Suffer us, therefore, to implore thy loving kindness and mercy; and for thy name's sake—for the sake of thy Son Jesus Christ, let thy merciful ear be open to our prayer, and of thy great goodness save and preserve us.

And chiefly we beseech thee, that thou wouldst not give us over to our own hands, but, in such manner as seemeth to thee good, wouldst lead us back into thy ways. And although in this dreadful cup of thy wrath, thou shouldst see fit to mingle a fuller draught of suffering, yet, we beseech thee, by any the bitterest means, subdue us to thyself; and grant that we may see those things which bring us salvation before they are hid from our eyes; that we, duly submitting ourselves to thy mighty hand, may be worthy to receive thy succor and in thy good time may be exalted to thy kingdom in heaven, through Jesus Christ our Lord.

[In the Communion Office, instead of the collect of the day, shall be used the collect for Ash-Wednesday.]

The epistle, 1 Cor. x. 1-14.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel St. Luke xiii. 1-10.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

[After the sermon shall follow these sentences.]

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Blessed is the man who remembereth the poor and needy: the Lord shall deliver him in the time of trouble.

[After the prayer for the whole state of Christ's Church militant, these two collects shall be used.]

We praise thee, O Lord, and we magnify thy glorious name for the singular mercy vouchsafed to us while oppressed by thy righteous and terrible judgments. It is wholly of thy goodness, O Lord, that we are not utterly consumed. For when we had justly provoked thee to visit us with extirpation and ruin, and thy hand was stretched out to pour upon us the vials of thy most terrible wrath, thou didst yet rescue the remains of our city as brands from the burning, and didst save us that we might not utterly perish in our iniquities. We beseech thee, therefore, O Lord, so to stir our consciences by the powerful operation of the Holy Spirit, that, humbled under thy chastisements, we may amend our lives suitably to thy great mercy, and sin no more lest a worse thing come upon us. Give us grace to turn this wonderful dispensation of thy providence to our improvement, that thy name may be glorified, thy people renewed and their souls saved in the day of the Lord. Grant this, O Father, for the sake of our only Mediator and Redeemer Jesus Christ. Amen.

O Almighty Lord God, thou dost govern all things both in heaven and in earth. The flames and all the elements of the universe obey thy will. These, like the dreadful lightnings, are thy agents whensoever thou wouldst visit a rebellious people for their transgressions: but when thy boundless mercy triumphs over thy justice, thou sayest to them "Thus far shalt ye go and no farther," and they are obedient to thy word. Except thou, O Lord, keep the city the watchman waketh but in vain. To thee, therefore, and to thy guardian care we humbly commend THIS OUR CITY, for thou art the bulwark of all those who love thee, who do thy will and place their trust in thy power and thy mercy. Give grace, O heavenly Father, to thy people, that they may seriously remember and deeply ponder the awful devastation which we this day commemorate; and inspire them with grateful hearts towards thee who didst rescue them from imminent ruin and restore them to safety. Vouchsafe to impress their minds with a due sense of all those transgressions for which thou didst visit them with these heavy judgments. Let thy efficacious grace restrain us, lest we again provoke thee so that thy anger be kindled against us: for we are afraid of thy wrath and consume away in thy displeasure. Guard THIS CITY, we beseech thee, from the devouring flames, from the violence of wicked men, and from all those dire calamities which its numerous sins most justly deserve. Hide its inhabitants under the shadow of thy wings: and grant that they may ever hereafter so faithfully serve thee that thou mayest always be their merciful Father and powerful Protector, through Jesus Christ our Mediator and Advocate. *Amen.*

[*Here add the collects of the second and fourth Sunday in Lent, together with the collect,* Almighty God, *who promisest, &c.* Then the priest shall dismiss them with this blessing.]

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of his Son Jesus Christ: and the blessing of God Almighty the Father, the Son, and the Holy Ghost be upon you, and remain with you always. *Amen.*

APPEAL OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The following letter has been addressed by this Society to the rectors of several of our city churches. With a view to strengthen the appeal it contains, it is here published, together with an extract from the Annual Report as furnished by the Committee now engaged in preparing it: *

Extract from the Annual Report.

The New York Protestant Episcopal Mission Society was formed in October, 1831. The following is an abstract of its receipts and expenditures since that time:

Total amount received in the form of donations, annual subscriptions and collections,		$33,055 72
Add receipts from the Vestry of Trinity Church,		4,500 00
Making total,		$37,555 72
Deducting payments towards the cost of Mission Church of Holy Evangelists,	$6,000	
Do. of the Epiphany,	6,558 57	12,558 57
Leaves the sum of		$24,997 15

Paid out for the support of missionaries and the current expenses of their missions. The present state, however, of their treasury, owing to its diminished receipts, is one not only of exhaustion but of debt. There is now due to the missionaries, $750 on account of salary, $879 on account of mission expenses, and a debt of advance to the treasurer, making the total of present indebtedness about $3500. For meeting this, they have no funds and no resource save the benevolent contributions of Churchmen.

Before entering further upon the painful question of the financial condition of the Society, the Committee would first perform their more pleasing duty of exhibiting the spiritual condition of the mission under their charge. In this point, at least, their prospects were never more bright. Two well-filled Mission Churches, with their respective missionaries—a third whose labors are devoted to the poor as a missionary at large—420 communicants—235 baptisms within the past year—130 Sunday school teachers having charge of more than 1400 scholars,—these are facts that need but be stated to prove that the Society has not labored in vain. It is this conviction that has cheered and supported the Board of Managers amid all their anxious cares: they have felt that God's blessing was with them—not only that they were engaged in a good work, but that it was prospering in their hands. The missionaries of the Society have been what missionaries should be, devoted servants of Christ among the poor, the ignorant, and the destitute. They have wrought in a neglected field, where the harvest was plenteous and the laborers few. Our Mission Churches have been what they too should be, open portals, we may trust, to the gates of heaven—arks of safety to perishing sinners—safe folds into which have been gently gathered, by that love which constraineth, sheep wandering without a shepherd. But above all cheering sights of Christian benevolence has been that which the Sunday and infant schools of our Mission Churches have presented, of the gathering in of the deserted lambs of Christ's flock—children of poverty, and neglect and wretchedness—snatched out of the very jaws of vice;—to behold these gently transplanted into the Church of God—adopted into the family of Christ—sealed with his signet—nurtured in his discipline—trained up in his holy laws,—this indeed is a sight to repay all our cares and recompense us tenfold for all our exertions: and if any contributor to this holy cause seeks in this world an adequate and pure reward for his liberality, he will amply find it in an occasional visit to the Sunday and daily infant schools of our mission stations.

It will be observed that a missionary at large has been added during the past year to our local missionaries. This is a new feature in the operations of the Society, and has been adopted as the fruit of much reflection and long experience. To reach with efficiency the lowest condition of wretchedness and ignorance among us, the missionary must feel free to devote himself to it *wholly;* his days must be given up to it, as well as his heart set upon it; his teaching must be from house to house; his sermons the promptings of the occasion, delivered wherever 'two or three are gathered together'—at the bedside of the sick, in the abodes of wretchedness—taking by the hand the young and ignorant, and leading them to the Church of God, to the Sunday school, to the font of baptism, and, it may be in the humility of a broken heart, to the table of their Lord. Such are the necessary duties of a missionary at large, and they are obviously such as alone can reach the evil they are intended to cure. Of the need that exists in such a city as ours for such a form of Christian benevolence, no patriot, no good citizen, no Christian can doubt. The preservation of public morals, the safety of our social and political institutions, are all involved in the power of reaching and neutralizing that fermenting mass of vice and ignorance which lies below the surface of society too deep to be reached by the ordinary forms of worldly benevolence. Christian charity alone can sound those depths of wretchedness: the Gospel alone can bring the adequate remedy. But of this there is no need to speak. The more urgent question is, Have we the means of carrying it into effect? Our treasury is now bankrupt, and it rests with Churchmen to say whether or no it shall be replenished. On them rests the responsibility of bidding us withdraw our foot where we have already planted it, and pulling down the ensign of the cross which in obedience to Christ's command we have set up.

The Committee is well aware that the present is no time for extending their labors. It would be a sinful tempting of Providence to do it. But the question is, must we curtail them, must we break down what we have built up? And in what point shall that be done? Shall we starve our missionaries, or close our churches, or turn adrift the poor children whom we have gathered into our Sunday and infant schools? We trust no such hard necessity shall come upon us. The desolating scourge that is now sweeping over our country has indeed not come without its errand—but that errand is not to bid us withdraw our hand from God's work. As a visitation of judgment it reproves not our benevolent but our selfish expenditures on our trust in the arm of flesh. In the pride of our hearts we had said, "Tush! I shall never be removed, my mountain is made so strong." When, lo! as by the breath of the Lord, it has been scattered in a moment, to teach us the vanity and nothingness of our worldly reliance. Such, it is true, is our present condition, and it is one that should be sanctified to us by penitence and prayer, and doubly zealous deeds of Christian charity, and a still nobler trust in God's providence, when he tries our faith by breaking down, as it were, his own work. In all our troubles we have the Christian's comfort, "The Lord reigneth be the earth never so unquiet." He can carry on his own work by his own means. He needs not us poor feeble instruments to fulfil his will, and it may be, that what we now lament as an overthrow of the means of grace, may be operating in secret for its future triumph. Who can tell how many a heart adversity may now be opening to the influence of the Gospel, which thoughtless prosperity had closed; how many, led by worldly misfortune to seek for that peace which the world can neither give nor take away! Who of us can say but what we may hereafter have reason for gratitude to God, that he has tried us with adversity as well as prosperity; and that, after honoring us for a time as instruments of teaching the Gospel to others, he now calls us to the still higher grace and honor of showing forth its power in our own hearts, by walking unharmed in his name through the furnace of affliction. "Let us not then be weary in well-doing, for in due season we shall reap if we faint not."

On the part of the Committee,

John McVickar, *Chairman.*

* The letter has been deferred from want of room.

Essays on Education.—A series of essays, by Mrs. Barbara O'Sullivan Addicks, is now publishing, which proposes to treat the subject of education as a natural science, in a series of familiar lectures. The first number is published, and will be farther noticed in our next.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Whit-Sunday, May 14, instituted the Rev. Isaac Peck into the office of Assistant Minister of Christ Church in this city. Morning prayer was read by the Rev. Thomas Lyell, D. D., the Rector of the Church; the keys presented, in name and behalf of the parish, by Mr. Edward Hitchcock, senior warden, and the sermon preached by the Bishop.

The Bishop's Visitation.—The Bishop's appointments for Visitation have been altered by a change with regard to *Jamaica* and *Rockaway.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsun-Tuesday, May 16, Cairo, *Greene county:* Ordination, A. M.; Confirmation, P. M. Friday, 19, Pierrepont Manor, *Jefferson county:* Ordination, A. M.; Confirmation, P. M.

Trinity Sunday, May 21, Canton, *St. Lawrence county.* Wednesday, 24, Syracuse, *Onondaga county:* Ordination, A. M.; Confirmation, P. M. 25, Auburn, *Cayuga county.* 26, Seneca Falls, *Seneca county,* Ordination, A. M.; Confirmation, P. M. 27, Geneva, *Ontario county,* Ordination.

First Sunday after Trinity, May 28, Geneva, Institution, A. M., Confirmation, P. M. 29, Canandaigua, Ordination, A. M.; Confirmation, P. M. 30, Penn Yan, *Yates county,* Consecration, A. M.; Confirmation, P. M. Thursday, June 1, Ithaca, *Tompkins county,* Institution, A. M.; Confirmation, P. M.

Second Sunday after Trinity, June 4, West Troy, *Albany county:* Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy,* evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Pleasant Valley, *evening.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York:* evening.

Friday, July 7, Jamaica, *Queens county;* Saturday, 8, Rockaway, Consecration.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M., Confirmation. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Destruction of St. Peter's Church Eaton-square, London.—The flames, which were first observed to issue from the belfry, soon afterwards communicated to the body of the church, and in a very short time the altar, the pews, the seats in the aisles, and the pulpit were in flames. The engines commenced playing at the south side of the church, over the organ loft, through a hole made in one of the windows; but notwithstanding the utmost exertions, the flames spread with such rapidity that in about a quarter of an hour the entire of the roof was one blaze of fire. About seven the flames burst through the windows at the east end of the building, immediately over the communion table, and continued raging about half an hour, when the roof of the church at its western extremity fell. Before the remaining portion of the roof fell in, which occurred about eight o'clock, all the cushions, oaken sides of the pews, the plate, silver candlesticks, and all the furniture in the vestry, were saved.

The beautiful painting of the "Scourging of Christ," over the communion table, valued at 1000*l.* and presented to the church by the British Institution, was saved by the exertions of Mr. John Thurston, of Ebury street at the imminent risk of his life. The altar piece, a painting by Hilton, representing the crucifixion, presented by the Marquis of Westminster and which was valued at 1000 guineas, was also preserved by the exertions of the police and the fire brigade. The organ, which cost 700*l.* is entirely destroyed, and the loss in painted glass is said to amount to several hundred pounds. The building, which was erected in the year 1826, was insured in the Westminster office for 6000*l.* The fire is supposed to have originated in the belfry, through the carelessness of some men employed in cleaning the clock, who forgot their lights, or but partially extinguished them.—*London Chr. Remem.*

JEWISH MARRIAGES.

An increased number of marriages among the poor class of Jews have lately taken place, in consequence of a society recently established amongst them, of which Mrs. Rothschild, the lady of the late eminent capitalist, is patroness and a liberal subscriber, to pay the expenses of the marriage ceremony, and provide decent apparel for the bride and bridegroom to appear in, and a good dinner, &c., to entertain their friends and relatives on those occasions. The institution originated among some of the more wealthy class, upon a knowledge of the fact, that an immense number of poor Jews were obliged to live with women without going through the ceremony of marriage, and that numbers at an advanced age, with large families, were living in this state, from their inability, during their whole lives, of paying the fees and other expenses incident to the celebration of their nuptials. These expenses, at the lowest rate of calculation, exceed 5*l.*, but are often increased, even amongst the poor, to double that sum. The Jewish people, who are proverbially anxious about all their ceremonies, appear much pleased with the society and its objects; the benefits, however, will only be extended to a certain period, (about two months hence,) before which time every poor Jew in London will have an opportunity, if he pleases, of forming a legal matrimonial contract free of expense.

London Paper.

DIED,

At Washington, Pa., of bilious fever, on the 9th inst., at the residence of Richard H. Lee, Esq. George Ambrose, son of the Rev. Charles J. Todd, late missionary at Logansport, Indiana, aged one year and nine months.

NOTICES.

FREE CHURCH.

The Protestant Episcopal Free Church of the Redemption, under the charge of the Rev. William Richmond, continues to hold services at Euterpian Hall, 410 Broadway, every Sunday, morning, afternoon, and evening, at the usual hours.

The Rev. Calvin Colton will preach every Sunday morning.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—Collections for the African mission, by the Rev. L. B. Minor, viz. at Christ church, Richmond, Va., $26; at Monumental church, Richmond, Va., 19; at St. John's church, Richmond, Va., 18; at Beaufort, South Carolina 172 25; at Savannah, South Carolina, 133; at Grahamville, South Carolina, 64 87; at Hilton Head, 46; of Mrs. Kolme, Charleston, 10; of Mrs. Dehon and family, Charleston, 50; several friends at Charleston, 40; Rev. C. C. Pinkney, 20; at St. Peter's church, 60; at St. Philip's church, 50; at Augusta, Ga. 183 61; at Norfolk, Va., 75; at Portsmouth, 25; several friends of Christ church, Alexandria, 39; Mr. Hugh Smith, 10; Mrs. Sawyer, 5; mission box of an old colored woman, 1 66; mission box of Theological Seminary, 3; Misses Thompsons, 10 19; Dr. R. Keith, 10; C. R. and C. Keith, 3; Lebanon church, 44; 2 colored children, 6 cents; at Millwood, Va., 127 05; Mary J. Locke, 1; at Martinsburg, Va., 25; at Shepardstown, 25 50; at Hedge's chapel, Va., 42; at Leesburg, Va., 34 88; Mrs. ——, 5; Miss Bernard, 5; Miss Mary Carter, 1; Mr. John Gray, jun. 20; Mrs. Pollock and sons, 7 36; Mrs. L. Conway, 15; L. W. Blackford, 50 cents; from Mrs. Metcalf, 10; from a friend, per Rev. James Dougan, 5; making 1442 50, of which 1100, received on account of these collections has been previously acknowledged—$342 50; besides a diamond ring from Miss Emily Lee, and a gold ring from Miss Rebecca Page—value not yet ascertained. Remitted from Charleston, South Carolina, by the Secretary and General Agent—From the congregation of St. Peter's church, Charleston, in part of their pledge of $1000 annually, for the salary of the Rev. W. J. Boone, missionary to China, commencing April 1837, by the hands of the Rev. W. H. Barnewall, 390; from the Rev. C. E. Leverett, rector of Trinity church, Edisto, South Carolina, church offerings for Greece, 20; from the Rev. Edward Thomas, rector of the church at St. John's, Berkley, church offerings, 8; from Rev. Wm. Elliot, South Carolina, for African mission, 88; from Rev. C. Hanckel, church offerings of St. Paul's, Radcliffeboro, for April, towards the support of the Rev. J. W. Boone, in China, 47 25; from monthly missionary lectures in Charleston, March and April one quarter of 43 31—10 83; from missionary association of St. Philips, Charleston, one half of 24 75 for missions; 13 for Foreign missions; 1 for Greece; 1 13 for China, 27 51; from missionary association of St. Michael's church, Charleston, for Foreign missions, 75 94; from Rev. Mr. Field, for Foreign missions, 50; from a friend to missions, for Greece, 5—Total of remittance by Secretary and General Agent, $722 53. From the Rev Geo. C. Shepard, rector of Christ church, Stratford, Conn., collections at monthly concerts for March, April, and May, by the hands of Mr. Asa Curtis, for Africa, $28 91; and from the Ladies' Missionary Association of Christ church, Stratford, Conn., for Greece, 50. From the Missionary Association of Trinity church, Saco, Maine, through Dr. Geo. Packard, by the hands of the Rev. J. D. Carder, one half of 33, 16 50. From the Rev. H. Potter, from ladies of St. Peter's church, Albany, one half of 50, 25—Total amount, $1170 44.

Charles J. Aldis, Acting Treasurer,
Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 10th instant:

From Thomas Robins, Esq., Receiving Agent at Philadelphia, the following, viz. From St. David's church, Newtown, Delaware county, Pennsylvania, for general purposes, per Rev. Mr. Rees, $7 67; from E. H. Evans, Esq., Newcastle, Delaware, for Sunday schools in Illinois, 2; from a family mission box for Diocese of Michigan, 5; from self-denial of pocket money from a little girl in Carlisle, Pennsylvania, for Bishop Kemper's fund, 2; from the ladies of St. John's church, Philadelphia, for general purposes, from Miss Ashbruner, 50; from a member of St. Andrew's church, Philadelphia, to be added to the collection for Domestic missions, 2; from St. Peter's church, Philadelphia, viz. for Bishop Kemper's Diocese, 5; for mission to Duck Creek, 5; for missions in Missouri and Indiana, 20; for missions in Michigan, 20; for Domestic missions, 150, per T. G. Smith, Esq., treasurer. —200. From the Beehive Association of St. James' church, Philadelphia, through the Missionary Association of the same, for Bishop Otey, to be used at his discretion for missionary purposes, per W. H. Calhoun, Esq., 50. From the Male and Female association of the church of the Epiphany, Philadelphia, for missions in Illinois, per Z. Locke, Esq., treasurer, 250. From the Rev. Mr. Armstrong, Wheeling, Virginia, for Domestic missions, per Rev. Mr. Suddard, 15. From the Female Auxiliary Missionary Society, of Leesburg, Va., for Domestic missions, per L. L. Powell, treasurer, 22. From Miss Forde, Philadelphia, for general purposes, 4; from Miss Nancy Aertson, Philadelphia, annual subscription for 1837, 3. From the children of the Sunday school of St. John's chapel, New York, for the Green Bay mission, per Mr. P. E. F. McDonald, superintendent, 15. Annual contribution of Christ church, Watertown, Connecticut, by the hands of the rector, the Rev. Fred. Holcomb, for Domestic missions, 31. Annual donation from Horace White, Esq., of Homer, Courtland county, New York, for Domestic missions, 50. From the Missionary Association of Trinity church, Saco, Maine, through Dr. George Packard, by the hands of the Rev. J. D. Carder, 16 50. By the hands of the Rev. J. D. Carder, received from the Rev. Nathan Stern, proceeds of the missionary lecture in St. Stephen's church, Harrisburg, Pennsylvania, 89 12; proceeds of the missionary box of the Sunday school of St. Stephen's church, Harrisburg, Pennsylvania, 8 12½, all for general purposes, 97 25. From the Rev. H. Potter, rector of St. Peter's church, Albany, through Charles J. Aldis, Esq., received from ladies of St. Peter's church, for Domestic missions, 25. Received by the hands of the Rev. John A Vaughan, Secretary and General Agent of the Foreign Committee, through Charles J. Aldis, Esq., as follows, viz. From the Rev. C. E. Leverett, rector of Trinity church, Edisto, South Carolina, church offerings, 34 44; Misses' Working Society, 6 43; all for Key West, 40 87. From the Rev. Edward Thomas, rector of the church at St. John's, Berkley, one half of church offerings, 8; from the Rev. Mr. Glennie, All Saints' parish, church offerings in January, 8 75; from monthly missionary lectures in Charleston, for March and April, three fourths for Domestic missions, 32 48; from the Missionary association of St. Philip's church, Charleston, for Domestic missions, 33 50; for general purposes, 12 37; for western missions, 1—46 87; from missionary boxes of St. Philip's church, Charleston, for Domestic missions, 62 69; Missionary Association of St. Michael's church, Charleston, for Domestic missions, 227 81; from Mrs. Field, for Domestic missions, 50—Total from South Carolina, 477 47—Total for the week, $1324 89.

May 17, 1837. James Swords, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz.

1837. May 11.	From the members of the congregations of St. James' church, Boardman, and St. Stephen's church, Canfield, Ohio, to constitute their minister, the Rev. J. L. Harrison, a life member,	$10 00
15.	From the Rev. J. M. Forbes, rector of St. Luke's church, New York, 20, being a portion of the collection made at communion on Whit-Sunday,	20 00
	Total	$30 00

Thomas Browning, Treasurer,
77 Maiden lane.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the above institution, acknowledges the receipt of the following sums, by the hands of Rev. Wm. Staunton, Special Agent.

Collection in Christ church, Poughkeepsie, $19 65; collection in Christ church, Hudson, 28 36; collection in Trinity church, Athens, N. Y., 22 14; from Dr. T. J. Nelson, Kingston, N. Y., 2 50; from Mr. C. S. Clay, Kingston, N. Y., 2 50; Dr. Olden, Kingston, N. Y., 50 cents; from Ladies' Sewing Circle of St. John's church, Kingston, N. Y., 3; collection in St. George's church, Newburgh, 20; collection in St. Anna's church, Fishkill Landing, in money and pledges, 15 64; collection in Zion church, Wappinger's Creek, 10 06—124 35.

May 16, 1837. John W. Mitchell, Treasurer.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending May 18, from the following persons, viz:

John Shethar—A. Smith, with remittance—Postmaster, Windsor, Vt.—Rev. J. L. Clark—Rev. R. D. Hall—E. Arnold—Postmaster, Saybrook, Conn.—G. B. Stevens, with remittance—P. E. Demill, with remittance—R. Graffin—Rev. R. Kearney—Postmaster, Attica—Postmaster, Newark—Rev. C. Chase, with remittance, satis.—James Adams, with remittance—Rev. J. L. Darrow—Rev. Henry Tullidge, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

C. C. Dean—Thos. Latimer, 2—C. S. Willard—H. and W. A. Barber—L. H. Young—Rev. P. A. Proal—Charles Stimpson, jun.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

May 20.

NEW BOOKS.

☞ *RICH Poor Man and the Poor Rich Man,* by Miss Sedgwick; *Botany of the Scriptures, by a lady;* and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, *Ch'n.,*
John E. Earle,
Wm. M. Benjamin,
Wm. R. Wadsworth,
P. E. F. McDonald,
Wm. H. Vermilye,
Theron Wilber,
Louis Sherman.
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

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March 25, 1837.—tf

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus *Roman Catholicism and Calvinism, on the subject of Absolute Decrees*—just published and for sale at 28 Ann street.

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* The reader will observe that the word *minister* is here applied to the clerk: its appropriation, as at present practised, to the priest is of later date. In the time of the learned Joseph Mede, the word, in the latter application of it, appears to have been imperfectly established; for among his sermons is one of great erudition and interest, which is directed against the use of the word *minister* for *priest* or *presbyter*, as unscriptural, and calculated to foster very unworthy views of the priestly office. The learned author allows that it is both scriptural and proper to call the presbyter a *minister of* God, but not (which is supposed to be the current sense,) a *minister of the people.*

ORIGINAL POETRY.

For the Churchman.

ADDRESS TO THE DEITY.

"In every thing by prayer and supplication let your requests be made known unto God."

Father of mercy, God of love,
Look down we pray thee from above,
And bow thy gracious ear;
To our petitions, Lord, attend,
Who now before thy footstool bend,
Oh! hearken to our prayer.

Our faith in Jesus Christ thy Son,
Who died for sinners to atone,
Bids us approach to thee;
We therefore come in his dear name,
And our belief in him proclaim,
With true sincerity.

Our sinfulness, O God, thou knowest,
Of our own strength we cannot boast,
For we are frail and weak;
Vouchsafe to us thy grace, we pray,
Which we require from day to day,
And now most humbly seek.

Our trespasses do thou forgive,
Bid every contrite sinner live,
And "go and sin no more;"
Let not transgression o'er us have
Dominion,—nor our soul enslave,
We fervently implore.

Impart to us thy special aid,
That we may stand in time of need,
And through thy grace prevail;
For we are helpless and undone,
If to ourselves we're left alone,
When Satan doth assail.

Uphold us in our Christian course,
And grant, Lord, to temptation's force
We never may give way;
Make us delight to do thy will,
Thy sacred precepts to fulfil,
And holy law obey.

Inspire us with such love to thee,
The source of true felicity,
Of happiness and joy;
That when our pilgrimage is o'er
Our souls in heaven may thee adore,
And praise our tongue employ.

To Father, Son, and Holy Ghost,
Worshipp'd by heaven's ethereal host;
Jehovah, three in One;
Be honor, praise, and glory given,
By all on earth, by all in heaven,
Till time its course hath run.

M. M.

MISCELLANEOUS.

From the Edinburgh Episcopal Magazine.

EPISCOPAL CHURCH OF SCOTLAND AFTER THE REVOLUTION.

(Concluded.)

In the reign of Queen Anne, liturgical worship acquired a firm footing in Scotland. In the space of two years 19,000 copies of the Prayer-book and other works connected with it were transmitted to this country through the munificence of the University of Oxford and the liberality of private individuals, 1000 copies of "Barclay's Letter" being given by the queen herself.* Henceforth the use of the liturgy became frequent, not in meeting-houses alone, but in the parish churches held by Episcopal ministers under the act of 1695. The well-known toleration act of Anne (1712) was intended to protect them in the use of it. Prior to *the fifteen* there were in the Diocese of Aberdeen twenty-four parish churches possessed by Episcopal ministers, five of whom had adopted the liturgy — the incumbents, viz. of Gamrie, Alva, Cruden, St. Fergus, and Kildrummy. In ten out of twelve meeting-houses the worship was conducted by the edifying forms of the Book of Common Prayer: there may, indeed, have been a larger number both of churches and chapels, but these are recorded because the ministers were forcibly ejected after the suppression of Mar's insurrection. That ill-conducted enterprise had an evil influence on the fortunes of episcopacy in the North, and involved the clergy in much difficulty, and exposed them to many sufferings and privations. The whole country beyond the Forth being under the control of the insurgents, the clergy were obliged to make compliances with the ruling power, which prudence would have declined, however strong their political partialities. This, indeed, was not peculiar to the Episcopal ministers; the Presbyterians were compelled in many instances to yield to a necessity which they could not evade. "Our rightful king" was substituted in public prayer for the name of George. Mar's proclamations were read in churches, a fast was kept for the success of the Pretender's arms, and a thanksgiving for his safe arrival in his native kingdom. Such compliances were common to the pastors of both denominations who continued to officiate publicly. But the penalties fell exclusively upon the poor Episcopalians, and most severely on those who used the liturgy. After the suppression of the insurrection the most violent measures were directed against them, military parties were sent to apprehend their persons, and those who fell into their hands were incarcerated, and suffered a rigorous confinement. The clergy of Aberdeen were the first victims. Mr. Dumbreck, who was the first to introduce the liturgy into that city, Dr. Burnet, Mr. Blair, and Dr. James Garden, formerly Professor of Divinity in King's College, sought safety in flight; the learned Dr. George Garden was apprehended and transported with two others to Edinburgh, where after six months' imprisonment they were liberated on bail. The judicatories of the kirk set to work most vigorously to purge the churches of the disaffected, though the Episcopal incumbents were by law exempted from their jurisdiction. They proposed the alternative of prosecution before the respective presbyteries, or of resigning their benefices, and pledging themselves neither to preach nor exercise any part of the ministry within the bounds of the Synod. The sacrilegious compromise was indignantly rejected. The prosecution therefore commenced, and was carried on with the greatest rancor, though it may be a question how far sedition and treason, the crimes libelled, are fit subjects for the cognizance of a spiritual tribunal. The accused naturally said that the crimes must be proved before a civil court, before the ecclesiastical judicatory could pronounce on its scandal. But such pleas had little chance of being listened to. The process went on. The utmost diligence was employed to collect evidence against the accused, but such was the esteem in which they were held by their flocks, that witnesses were compelled by civil penalties to appear, and every advantage was taken of their ignorance or simplicity. They were usually interrogated what king their minister prayed for; if they were uncertain, they were then asked, "For what king *thought* ye he prayed?" One was asked if Mr. Dunbar prayed for the king in such terms as might be understood of the Protestant king? It was answered that his ordinary form of prayer was, that "God would keep and strengthen the king in the true worshipping of him;" being interrogated again if he added the word *Protestant*, and it being answered he did not, the clerk was ordered to write down, that Mr. Dunbar had not prayed for King George! The result of the inquisition was, that sentence of deposition was pronounced against twenty-four incumbents, and directions were given to declare the churches vacant in the usual manner. But the order was more easily issued than executed. The people universally rose in defence of their pastors, excluded the *missionaries* from the church, and very likely would have proceeded to acts of violence, but for the interposition of the ejected ministers, who readily afforded protection to the very men who came to deprive them of house and living. Their conduct indeed was admirable, and forms a striking contrast to that of those apostles of the broadsword and musket, who led their followers into the wilderness, and became mighty to the pulling down of strongholds, not by the spiritual but by the carnal weapon. Verily the spirit of the 'Scottish martyrs,' so called, was manifested in a shape 'most questionable.' We will not, however, dwell upon the contrast. We would not be thought to approve of the oppression to which the Covenanters were subjected. God forbid! But we cannot profane the holy name of martyr, by applying it to those who lifted the weapons of war against constituted authority. There can be no martyrdom without charity. It would be, at all events, most ungrateful in us to forget our own fathers in the faith, to whose endurance, under the blessing of Providence, we are indebted for the orthodox creed and the holy worship we now enjoy.

At the period to which our narrative relates, accession to the rebellion was merely a pretext to cover the real object of attack, which was directed against episcopacy and the liturgy. Mr. Dunbar of Cruden was indeed expressly told by the moderator of the Presbytery of Ellon that his introducing the English liturgy and ceremonies into his church was the main cause of his prosecution before them. In 1717, Mr. Murray in Old Aberdeen was treated with great severity, and fined 20*l.* sterling for reading the liturgy in his own house. Proclamation was publicly made by *tuck of drum*, that a fine, varying according to his rank, would be imposed upon every citizen who did not enter in the register the name of the minister by whom his child was baptized, though such entry exposed the minister to prosecution, and in three recorded instances the fine was actually levied. This was real persecution, actual forcing the conscience, compelling men, by the threat of punishment, to do what their religious principles taught them to believe could not be done without guilt. It would be tedious to enumerate all the instances of individual suffering during this unhappy period; the violence of military parties, by whom pastors were ejected and *kirks planted*, or the varied forms of annoyance to which the Episcopalians, lay and clerical, were subjected. Let us return for a moment to the good pastor of Daviot, whose history has recalled these forgotten incidents. He had his full share in the troubles of his brethren. He seems, for a time, to have been ejected from his living, since we find him and his son, with other eighty clergymen, involved in a criminal prosecution before the High Court of Justiciary, for having intruded (as it was called) into their churches, and resumed the exercise of their ministry upon the publication of the indemnity in July, 1716. The prosecution was raised at the instance of the Synod of Aberdeen. The accused were summoned to appear in Edinburgh on the 16th December, 1717, and were ordained by the court to deliver up their respective churches to the Presbyterian *Intrants*, on the 1st of February following, and retire from their manses on the 8th of April, under penalty of 10*l.* sterling. 2d. To give bail not to molest the said *Intrants* in the possession of the same, under penalty of 500 merks Scots. 3d. They were fined 25*l.* sterling, to be paid to pursuers in name of damages. 4th. They were discharged from preaching or exercising any ministerial function in their respective parishes, under penalty of 500 merks. And lastly, they were ordained to be carried to prison, there to remain till the fine was paid, and bond and bail given as aforesaid. The diet was deserted against Mr. Lunan and Mr. White, at Maryculter, on account of their age,—the one being above eighty and the other on the confines of it; but both were ordained to stand trial before the Circuit Court at Aberdeen, on the 10th May, 1718. How Mr. Lunan escaped is not known, nor by what means he recovered and so long retained his benefice. The church of Daviot, it is believed, still retains a memorial of its former pastor, in the form of some communion vessels, bequeathed by him for the use of the Episcopal ministers *only*, who should succeed him in that parish. "How is the fine gold become dim!" There is a similar memorial of an Episcopal incumbent in the church of Nigg, in Kincardineshire, viz. two silver cups "bought," as the inscription testifies, "with the extraordinary collections made in that church, under the ministry of Mr. Richard Maitland, at Easter, 1713." This worthy man was expelled from his cure with circumstances of great harshness, in 1716, after having exercised his ministry there with great prudence and fidelity for the long period of forty-three years.

The brief and imperfect record which I have thus hastily thrown together, may not be without its interest for some of your readers. We are sometimes told that it is better to let the memory of such things pass away, since the feelings of animosity are extinct. I cannot acquiesce in that sentiment. I have no wish to revive forgotten quarrels; but something is due to those venerable men who endured so great a fight of afflictions for conscience' sake. They contended for principles which ought to be as precious now as ever they were, and which we are bound, if we would be faithful to our trust, to transmit to our posterity as pure as we received them from our fathers. Is it indeed so, that we cannot bear to contemplate the brightness of their example? Is our lukewarmness abashed before the high and generous principle which bore them through evil report and good report with the patient endurance of the Christian martyr? Shame on us, if such be the coldness of our hearts. Through many a long year of adversity and peril they struggled to preserve the truths which we have thrown from us in the season of security and repose, and for what? For a spurious liberality, which levels truth with falsehood, and substitutes a mean and sordid selfishness for the high moral purpose which has no rule but right, no fear but vice and dishonor.

From the Barbadian.

VERY AGREEABLE PEOPLE.

We confess that "very agreeable people" are our aversion. Perhaps it is that we lack benevolence—perhaps that we are somewhat old, odd, and perverse; but certainly they whom the world is pleased to favor as the best people in the world dont by any means meet our approbation. In short, the world and ourselves hold different opinions on this subject, and we suppose, as in the case of the man in the madhouse, who said, "I held that the world was mad, and the world held that I was mad; the world was the stronger, and here I am." We suppose that, like this worthy and resigned maniac, we must be content to let the world have the upper hand. Nevertheless we shall have our own way so far as to give a sketch of two or three sorts of "agreeable people," in whose society we deny that the world ought to find delight.

Mr. O. is an especial favorite with the world—he is *so* agreeable, *so* intelligent, and has something to say on every subject. The last point of the description is quite true. Talk to him of the profoundest mysteries of shoemaking, or the happiest expressions of the last new poem, he is sure to know all about both, and sympathize with you respecting both. Discuss with him the true character of Sardanapalus, or the most estimable odor of scented soap, and he is equally at home — equally intelligent — and equally agreeable. But the most remarkable thing is, that no matter how opposite in judgment, how different in taste may be the parties with whom O. converses, they *all* find him equally agreeable and equally intelligent. The man who is for thick shoes and the man who is for thin—the admirer of Wordsworth and the admirer of Byron — the believers in the heroism of Sardanapalus and they who believe he was a paltry wretch, dressed up in petticoats—the lovers of soap with the flavor of bergamot and those who infinitely prefer the odor of lavender—all find O. to be an agreeable and intelligent fellow. How is this? We can tell you how it is. Of himself he knows nothing. He is quite ready to adopt for the time the opinion of those with whom he speaks. But if he knows nothing he must appear, you will say, a mere stupid listener, who can do nothing but utter his assentation. By no means—the art of Mr. O. is this:—Whatever any one says Mr. O. remarks upon by saying just the same thing in somewhat different words. Thus to every one he seems well informed, because he knows what they know, and to every one he seems agreeable because he takes just the same views of the subject that they do, propounds just the same opinions. His art is (with the world) an infallible one. The world will always think that he who agrees with it is wise and agreeable. Horace, in his pleasant way, pointed this out long ago.

> "Et sapit, et mecum facit, et Jove judicat æquo."

Thus is Mr. O. a "very agreeable person;" but we are so cross as to be out of all patience at his approach.

Mr. P. is an "agreeable person," of a quite different character. He is astonishingly attentive to all the small matters of civility and ceremony which abound in this very sincere and kind-hearted world. Mr. P. was never known to omit "calling" at the proper time on his friends who have invited him, and who will, in his opinion, if properly attended to, be likely to invite him again. There is no man so accurate as P. in making all the little inquiries which he ought to make. If the lady of the house happen to have six small children, he knows as a matter of course that they are all in the apothecaries' hands, and it is astonishing with what perseverance he will ask, and with what patience he will receive accounts of Master Jacky's measles and Miss Julia's sore eyes, of the swelling in little Arabella's throat, and the boil which makes it inconvenient for little Harry to have his breeches put on, albeit he is so proud of the garment, it being the first of the kind which he has worn. P. leaves a domestic hospital of this sort with the reputation of being a very excellent young man. His benevolence is not, however, confined to children. If he visits Mrs. Tabitha Starch, who has no children, nor husband neither, but nevertheless has a small family of animals round her, P. becomes very much interested in the fate and fatness of two little dogs, and takes care to inquire how the physic affected them which they were about to take the last time he called. He also ascertains how many kittens each of the cats has had since his last visit, what their colors were, and how many of them had been spared from the water-pail to suck their way into cathood under the auspices of their interesting mothers. All this information is given to P. with infinite good will; and as no man is felt to be more attentive and agreeable, no man is more invited out. It is true that his invitations are more frequently to tea than to dinner; but this suits P. very well, as he is engaged all day in the city, and his habit is to dine early. He takes his tea *like* a man who dined early, but nevertheless he is held to be uncommonly agreeable.

Mrs. Q. *is* rather an agreeable person even to us, for she considers our age and peevishness; but we protest against her being so agreeable to all the world. The aim of Mrs. Q. seems to be *faire l'aimable a tout le monde;* and in her desire to make the whole world obliged to her she forgets that there are a good many in the world whose good opinion is not worth having, and that at all events she ought not to set herself so as to bestow her amiableness alike upon the just and upon the unjust. There is nobody, from the beggar in the street to the Secretary of State for Home, Foreign, or Colonial affairs, that Mrs. Q. would not be very happy to oblige by devoting all her time and interest to their service. All the reward she seeks is, that they shall consider her an exceedingly amiable person. She will devote days to promote the interest of some stranger who is totally undeserving of any such favor, while the concerns of her nursery and her kitchen are left wholly in the hands of her servants. Her indiscriminate benevolence secures the good word of many—the esteem of very few—the affection of fewer still. She acts not upon the impulse of common sense, but upon an instinct or perception of what will oblige. Mrs. Q. is universally voted to be a very agreeable person; she might be something better.

Mrs. R. is also voted very agreeable, indeed, and especially among sick people, who comprise two-thirds of all the people one meets in London or any where else, as we verily believe. Mrs. R. inquires after cough, cold, rheumatism, and all things of that sort. She knows what is "very good" for every thing, from a pain in the great toe to an inflammation of the intestines. If a burn or scald take place, Mrs. R. is on her throne at once, dispensing oil, cotton, and every other thing that burns or scalds require. In very truth she is a comfort to one sick, for she enters cordially into symptoms, and has something to recommend, which inspires for the moment hope. But she is so very physician-like to every body, and she is so apt to make every one in want of a physician, that our spleen is up against her. Nevertheless the world will have it (and so it may) that she is "very agreeable."

KING EDWARD THE SIXTH'S CATECHISM.

Master. The end of the world holy Scripture calleth the fulfilling and performance of the kingdom and mystery of Christ, and the renewing of all things. For says the Apostle Peter, (2 Pet. iii.) "We look for a new heaven and a new earth, according to the promise of God; wherein dwelleth righteousness." And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end. Now, by what way and what fashion of circumstances these things shall come to pass, I would fain hear thee tell?

Scholar. I will tell you, as well as I can, according to the witness of the same apostle: "The heavens shall pass away like a storm: the elements shall melt away: the earth and all the works therein shall be consumed with fire:" as though he should say, as gold is wont to be fined, so shall the whole world be purified with fire, and be brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change. And so for man this greater world (which for his sake was first created) shall at length be renewed, and be clad with another hue much more pleasant and beautiful.

Master. What then remaineth?

Scholar. The last and general doom. For Christ shall come: at whose voice all the dead shall rise again, perfect and sound, both in body and soul. The whole world shall behold him sitting in the royal throne of his majesty; and after the examination of every man's conscience, the last sentence shall be pronounced. Then the children of God shall be in perfect possession of that kingdom of freedom from death, and of everlasting life, which was prepared for them before the foundations of the world were laid. And they shall reign with Christ for ever. But the ungodly, that believed not, shall be thrown from thence into everlasting fire, appointed for the devil and his angels.

Master. Thou hast said enough of the again rising of the dead. Now remaineth that thou speak of the holy Church; whereof I would very fain hear thy opinion?

Scholar. I will rehearse that in few words, shortly, which the holy Scriptures set out at large and plentifully. Afore that the Lord God had made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The apostles and the ancient fathers, that wrote in Greek, called it Ekklesia, in English a congregation or assembly: into the which he hath admitted an an infinite number of men, that should all be subject to one king as their sovereign and only one head: him we call Christ, which is as much as to say, as Anointed. For the high bishops, and kings among the Jews, (who in figure betokened Christ, whom the Lord anointed with his Holy Spirit,) were wont by God's appointment at their consecration to have material oil poured on them.

To the furnishing of this commonwealth belong all they, as many as do truly fear, honor, and call upon God, wholly applying their mind to holy and godly living; and all those that, putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith steadfast were forechosen, predestinated, and appointed out to everlasting life, before the world was made. Witness hereof, they have within in their hearts the Spirit of Christ, the author, earnest and infallible pledge of their faith. Which faith only is able to perceive the mysteries of God—only bringeth peace unto the heart—only taketh hold on the righteousness that is in Christ Jesus.

Master. Doth then the Spirit alone, and faith, (sleep we never so soundly, or stand we never so reckless and slothful,) so work all things for us, as without any help of our own to carry us idle up to heaven?

Scholar. I use, master, as you have taught me, to make a difference between the cause and the effects. The first, principal, and most perfect cause of our justifying and salvation is the goodness and love of God, whereby he chose us for his before he made the world. After that, God granteth us to be called by the preaching of the Gospel of Jesus Christ when the Spirit of the Lord is poured into us—by whose guiding and governance we be led to settle our trust in God, and hope for the performance of all his promises. With this choice is joined, as companion, the mortifying of the old man—that is, of our affection and lust.

From the same Spirit also cometh our sanctification, the love of God and of our neighbor, justice, and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true, and good—that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice, and unchangeable purpose of God. He is the cause, the rest are the fruits and effects. Yet are also the goodness, choice, and Spirit of God and Christ himself, causes conjoined and coupled each with other; which may be reckoned among the principal causes of our salvation. As oft, therefore, as we use to say that we are made righteous and saved by only faith, it is meant thereby that faith, or rather trust alone, doth lay hand upon, understand, and perceive our righteous-making to be given us of God freely: that is to say, by no deserts of our own, but by the free grace of the Almighty Father.

Moreover, faith doth engender in us the love of our neighbor and such works as God is pleased withal. For if it be a lively and true faith, quickened by the Holy Ghost, she is the mother of all good saying and doing. By this short tale it is evident whence and by what means we attain to be made righteous. For not by the worthiness of our deservings were we either heretofore chosen or long ago saved, but by the only mercy of God, and pure grace of Christ our Lord, whereby we were in him made to those good works that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God, yet do they so cleave unto faith that neither can faith be found without them, nor good works be any where without faith.

Master. I like very well this short declaration of faith and works; for Paul plainly teacheth the same. But canst thou yet further depaint me out that congregation which thou callest a kingdom or commonwealth of Christians, and so set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?

Scholar. I will prove how well I can do it. Your pleasure is, master, as I take it, that I point you out some certain congregation that may be seen.

Master. That it is indeed, and so it shall be good for you to do.

Scholar. That congregation is nothing else but a certain multitude of men, which, wheresoever they be, profess the pure and upright learning of Christ, and that in such sort as it is faithfully set forth in the holy Testament by the evangelists and apostles—which in all points are governed and ruled by the laws and statutes of their king and high bishop, Christ, in the bond of charity—which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the apostles of Christ used, and left behind in writing.

The marks therefore of this Church are, first, pure preaching of the Gospel: then brotherly love, out of which, as members out of all one body, springeth good will of each to other; thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the Gospel: last of all, brotherly correction and excommunication, or banishing those out of the Church that will not amend their lives. This mark the holy fathers termed discipline. This is that same Church that is grounded upon the assured rock, Jesus Christ, and upon trust in him. This is that same Church which Paul calleth the pillar and upholding stay of truth. To this Church belong the keys wherewith heaven is locked and unlocked; for that is done by the ministration of the word, whereunto properly appertaineth the power to bind and loose, to hold for guilty, and forgive sins. So that whosoever believeth the Gospel preached in this Church, he shall be saved; but whosoever believeth not, he shall be damned.

Master. Now would I fain hear thy belief of the Holy Ghost.

Scholar. I confess him to be the third Person of the Holy Trinity. And since he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.

Master. Why is he called holy?

Scholar. Not only for his own holiness, but for that by him are made holy the chosen of God and members of Christ. And therefore have the Scriptures termed him the Spirit of sanctification or making holy.

Master. Wherein consisteth this sanctification?

Scholar. First, we be new gotten by his inward motion. And therefore said Christ, we "must be new born of water and of the Spirit." Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causelessly called the Spirit of adoption. By his light are we enlightened to understand God's mysteries. By his judgment are sins pardoned and retained. By his power is the flesh with her lusts kept down and tamed. By his pleasure are the manifold gifts dealt among the holy. Finally, by his means shall our mortal bodies be relived. Therefore, in the author of so great gifts, we do not without a cause believe, honor, and call upon him.

Master. Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee, why it immediately followeth that we believe the holy universal Church, and the communion of saints?

Scholar. These two things I have alway thought to be most fitly coupled together. Because the fellowships and incorporations of other men proceed and be governed by other means and policies; but the Church, which is an assembly of men called to everlasting salvation, is both gathered together and governed by the Holy Ghost, of whom we even now made mention. Which thing, since it cannot be perceived by bodily sense or light of nature, is (by right and for good reason) here reckoned among things that are known by belief.

And therefore this calling together of the faithful is called universal, because it is bound to no one special place: for God, throughout all coasts of the world, hath them that worship him, which, though they be far scattered asunder by divers distance of countries and dominions, yet are they members most nearly joined of that same body whereof Christ is the head, and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all; and be so knit with the bond of love, that they endeavor themselves in nothing more than each to help other, and to build together in Christ.

Master. Seeing thou hast already spoken of the knowledge of God and his members, I would also hear what is the true service of God?

Scholar. First, we must consider that the right and true knowledge of God is the principal and only foundation of God's service. The same knowledge fear doth foster and maintain which in Scriptures is called "the beginning of wisdom." Faith and hope are the props and stays whereupon lean all the rest that I have rehearsed. Furthermore, charity, which we call love, is like an everlasting bond, by the strait knot whereof all other virtues be bound in one together, and their force increased. These are the inward parts of God's service, that is to say, which consist in the mind.

Master. What hast thou to say of the Sabbath, or the holy day, which even now thou madest mention of among the laws of the first table?

Scholar Sabbath is as much as to say as *rest.* It was appointed for only honor and service of God, and it is a figure of that rest and quietness which they have that believe in Christ. For our trust in Christ doth set our minds at liberty from all slavish fear of the law, sin, death, and hell, assuring us in the mean season that by him we please God, and that he hath made us his children and heirs of his kingdom, whereby there groweth in our hearts peace and true quietness of mind, which is a certain foretaste of the most blessed quiet which we shall have in his kingdom.

As for those things that are used to be done on the Sabbath day, as ceremonies and exercises in the service of God, they are tokens and witnesses of this assured trust. And meet it is that faithful Christians, on such days as are appointed out for holy things, should lay aside unholy works, and give themselves earnestly to religion and serving of God.

Master. What be the parts of that outward serving God which thou sayedst even now did stand in certain bodily exercises, which are also tokens of the inward serving him?

Scholar. First, to teach and hear the learning of the Gospel; then, the pure and natural use of the ceremonies and sacraments; last of all, prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God and upright religion.

(To be concluded in our next.)

From the Religious Herald.

VISIT TO THE SINGING CAVE IN MONROE COUNTY, VIRGINIA.

This cave is situated near the road leading from the Salt to the Red Sulphur, about equidistant between the two Springs. The neighboring country is interspersed with hills and valleys; so that at every turn the traveller meets with a view of a new and richly variegated scenery. It has received its name from the fact, that when a person speaks in a certain part of it, a reverberation ensues, altogether charming to the ear. Tradition says, in former days, the young of both sexes were wont to assemble here, and, after having illuminated the cavern with hundreds of torches, unite their voices in singing their favorite airs.

It was a delightful morning, in the month of July, 1834, when Dr. B. and myself, accompanied by our guide, visited this cave. Our lights consisted of two small torches, and a candle with more wick than tallow. Says our guide as we stood at the entrance, "This cave has not less than one hundred and fifty different branches, and no person has ever been in all of them, yet I know the principal parts." We, however, never thought of danger, as we intended to return immediately. The mouth of the cave was from ten to fifteen feet in diameter. We entered by a very gradual descent. A few paces took us into the midst of

> "A pulseless silence, dread, profound,
> More awful than the tempest's sound."

All was a death-like stillness, save the slow but continual dripping of water from the arched roof, and the solemn echo of our voices, as we expressed our admiration at the scenery by which we were surrounded. We proceeded slowly, observing the structure of different parts of the cavern, and the various crystalline formations of carbonate of lime, until we had gone about 400 yards. Here we found our course interrupted by a steep rocky descent, that lay just before us. We looked over, but our view was limited by thick darkness. We threw down rocks, but could only hear them plunge into deep water. The noise of a running stream gurgling among rocks, faintly fell upon the ear, and then died away in a distant part of the cave. Our guide told us we might venture down with perfect safety, and go out on the other side of the hill; but as our lights were growing short, we concluded we would return. When we had come in sight of the place by which we entered, we discovered an opening leading to the right. We had to enter in a stooping posture, though directly we were ushered into a large room, the remote parts of which were not illuminated by our torches. So completely was our attention occupied, that we were induced to go on nearly a quarter of a mile, when this part of the cave narrowed down into a perpendicular cleft in the rock. The shortness of our lights now admonished us to return without delay. For my part, I began to think of the "hundred and fifty branches," some of which no person had ever seen. I observed, "We are returning the way we came, for here is the smoke of our lights." Directly, however, I discovered that no smoke was to be seen; nor had I ever been in the part of the cave in which we were at that time. How we had taken the wrong way, I could not tell. I knew by the countenances of the others that they were confused. I then broke silence, (for we had been walking on for some minutes without a word,) by taking Dr. B. by the hand, and saying, "Dr. we are lost." "That we are," said he. I shall never forget the manner in which he pronounced these words, and the influence they exerted on me. I had almost sunk to the ground. And now our guide, who had gone before, cries out, "I am at the end of this branch." He returned, for he could go no farther. At our request, he put out his light, so that when ours were burned up we might light his. We halted a minute to parley. Our guide pointed one direction for the mouth of the cave, Dr. B. another, and I a third; but we were all wrong. "What we do, we must do quickly," says Dr. B., "for we shall directly be in the dark." Many were the thoughts that rushed through my mind in quick succession. In this cave a man was lost three days — in Kentucky another perished—and are we to lay down on this cold earth, or fall into these huge pits and die in darkness, and none to tell what has become of us? I then silently raised a fervent petition to heaven for divine assistance. In doing which I felt a submissive composure, firmly believing that the Redeemer would lighten up that dark cavern by his smiles in a dying hour. We still groped our way onward, not knowing where we were going, but occasionally we would make a mark in the loose earth, so that, if in our wanderings we should again see that mark, we would know where we had been. Directly we saw something like the mellowy tints of evening, as the last rays of the departing sun fell upon the cloud in the distant horizon—it was the light reflected from the mouth of the cave. Never was it received with more joyfulness of heart.

From the Presbyterian.

REVIVALS.

The Buffalo Observer, in speaking of revivals, remarks:—

"One thing, however, has struck us as a little strange. Several *religious* papers decline wholly publishing these accounts, and give their readers no information relative to what God is doing among his people. The Presbyterian, published in Philadelphia, and widely circulated in the Presbyterian Church, has never taken the slightest notice of this subject, or given the public any intelligence of the work of the Lord. Several other papers of kindred spirit have pursued the same course. These papers seem more intent on driving heretics out of the Church than getting souls to Christ. *Quere*—Do these papers intend to discard and oppose revivals?"

With the *charitable* spirit displayed in the foregoing paragraph we have nothing to do, except to remark, in passing, that similar ebullitions are frequent with those who profess to be mollified by the spirit of revivals. The occasion, however, which is thus presented may justify a few remarks explanatory of our course in relation to this subject. We are not ignorant that the New School papers are at this time overflowing with accounts of revivals, and neither are we ignorant that the machinery by which these excitements are produced, although permitted to rust in disuse during nine months in the year, is generally brushed up and employed with becoming vigor, as the season for the meeting of the General Assembly approaches. Of course we are not obliged to explain this singular coincidence, but certain it is, that for several years past the General Assembly has not failed to hear the most exaggerated and incredible accounts of the success of New School doctrines and measures in promoting revivals, and these have with the same uniformity been presented as an offset to the coldness and formality of an abused orthodoxy. When this purpose has been answered, the usual relapse takes place, until the season again occurs. We speak plainly, because the fact has struck us as remarkable, and viewed in connection with the self-glorification of the principal agents in these excitements and their disparaging comparisons, it is calculated to awaken a suspicion that there is more human contrivance than divine influence in the reported results.

Rather might our tongue cleave to the roof of our mouth, than it should utter one word knowingly in disparagement of a genuine work of the Spirit of God; to the unlimited energy and grace of that Spirit we habitually and exclusively refer for all saving influence; but this is entirely different from a blind credence in the genuineness of a result, however seemingly religious, in which the Spirit of God, if mentioned at all, is only mentioned as operating subordinately. Our opinion, formed years since, and strongly confirmed by subsequent observations, is, that many, alas! too many of these boasted revivals are utterly fallacious, paralyzing instead of invigorating the spiritual energies of the Church. Under their influence the Church has deteriorated, and where they have been most frequent the unamiable features of Phariseeism have predominated over the mild, courteous, and charitable spirit of the Gospel.

Had we credited the accounts of boasted revivals in Western New York in years past, we should certainly have expected an entire change in the moral aspect of the community. But what is the fact? It is notorious that in that region which was represented to have been so signally favored with revivals, many churches have been prostrated under their effects; many pastors have been thrown out of their charges; a censorious spirit has been engendered; irreverence and contempt of sacred things have prevailed to a more alarming extent in the community at large; and last, though not least, heresy in its various forms has multiplied. "A good tree cannot bring forth evil fruit."

When a man owns himself to have been in error, it is but telling you, in other words, that he is wiser than he was.

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* Representation of the State of the Church in North Britain.